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Pepper

THE WAY

THE WAY

A DEVOTIONAL BOOK FOR BOYS

BY

GEORGE WHARTON PEPPER

"Jesus saith unto him, I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me." — S. JOHN xiv. 6.

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To

G. W. P., Jr.

My Companion and Friend

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GIVE US MEN!

Give us Men!
Men — from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Nation's welfare speeding:
Men of faith and not of fiction,
Men of lofty aim in action:
Give us Men — I say again,
Give us Men!
Give us Men!

Strong and stalwart ones:
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample Self beneath them,
Men who make their country wreath them
As her noble sons,
Worthy of their sires,
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others:
Give us Men — I say again,
Give us Men!

Give us Men!
Men who, when the tempest gathers,
Grasp the Standard of their fathers
In the thickest fight:
Men who strike for home and altar,
(Let the coward cringe and falter)
God defend the right!
True as truth though lorn and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for Country — Home — and God:
Give us Men! I say again — again —
Give us such Men!

Bishop of Exeter.

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THE WAY

I — Introduction

IT is as natural for a boy to pray as to play ball. He does not usually take kindly to prescribed studies; he is of opinion that what he is pleased to call his mind should be left to develop itself as it may. But a boy realizes the nearness of God as few older people do. He is trustful and confiding and is by nature quite ready to hold communion with his great Friend. Unfortunately, he is usually given little opportunity to learn the art of communicating with God. His lessons are drilled into him. He is coached to play games. He is, perhaps, taught a prayer or two in early childhood. Such prayers at first answer his needs. Then he outgrows them and their repetition becomes mechanical. Before long he gives them up altogether. This has been the history of thousands of lives.

Now the fact is that prayer is by far the greatest force that is put at a boy's disposal. Even if he is strong enough to come out for the hammer and shot, his physical strength is weakness compared to the spiritual

power that prayer will give him. Even if he leads his class in mathematics and the languages, his mind will never begin to be as serviceable to him as will a character built up by prayer.

Why is this? Simply because the storehouse from which he draws his physical and mental strength contains only a definite and relatively small supply. But prayer involves the drawing of strength from God, who is an inexhaustible reservoir of power.

St. Paul understood this. "I can do all things," he said, "through Christ that strengtheneth me." He meant that he could do, through the strength that comes from communion with Our Lord, everything in life that is necessary to the development of a perfect character and to the attainment of happiness here and hereafter. A boy knows perfectly well that such a power is worth having. This little book is intended to help boys to develop their natural capacity for holding communion with God. In what has just been said the word "prayer" is used in its widest sense. Familiar and informal but reverent talking with God; the praying of prayers at fixed times; joining in the services of the Church; actually receiving Our Lord in the Holy Communion — all these topics fall within the scope of the work.

The book is not intended for prigs or milk-sops. It is meant for the kind of boy who comes out for the team

and who means to make an honorable place for himself in his school or college.

The book does not assume that a boy holds views of life which boys do not in fact hold. It is written, so the author ventures to hope, in language which a boy of thirteen or fourteen can understand, and in terms which answer to facts of his own experience.

The author was a boy once. He cherishes the secret belief that he is a boy still. At all events, he has a deep affection for the race, and he is eager to see the establishment of frank but reverent intercourse between them and Him who has chosen them to be His friends.

II — Friendship with God

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. — St. John xv. 15

I. The Reality and the Power of Friendship

A BOY understands what Friendship is. He knows that among his companions there are a few in whose society he is always happy. He realizes that there is some unseen force which draws him toward them. No one who has ever felt this attraction will doubt the reality of Friendship. Like some other great realities of life, the thing is a mystery. As we grow older we learn by experience that there are many things in heaven and earth whose profound influence upon our lives we cannot fully explain. Friendship is one of these. But while full explanation is impossible, it is easy to grasp the truth that Friendship is a force which draws two people together. It is not a blind or uncontrolled force. A friend can direct it and fix the lines along which it is to act. One friend can exert over another an influence which is probably as great as any force in the world. If a man or a boy has fallen into sin, if he has formed

bad habits, if his character must be made over again, what is needed is that he should be brought under the direct, personal influence of some friend who is stronger and nobler than he. Better than all the lecturing and reading and scolding in the world is the regenerating power of a true friendship. When you and your friend are together your natures mingle and you hold communion with one another, even if little talking is done. This communion is either a holy or an unholy communion. All depends upon whether the lower nature debases the higher, or whether the higher elevates and refines the lower. Doubtless you feel it easy to be truthful and pure and brave when you are with a certain friend. You say to yourself, "It seems impossible to be mean and low when I am with him." It is a help to you to grasp his hand and, as it were, to feel some of his strength flowing into yourself. Such a hand-grasp between friends is an outward and visible sign of an inward and spiritual grace given by the stronger to the weaker. This, you remember, is something like the definition of a sacrament.

It follows that Friendship with one who is strong and pure is a thing highly to be prized. The more noble my friend the greater to me is the value of his friendship. Why not make friends with God? He is stronger than the strongest. His purity is spotless. Our very idea of nobility is to be godlike. Why not choose Him as

Our Friend, and let His influence mould our lives? Perhaps you will say that the great God is not willing to be your Friend. Let us see.

Before Christ came, God was generally thought of as a distant and forbidding God. It was hard for man to love Him. It was even hard to know exactly how to apply His commands to the affairs of daily life. You can understand why this was so. Sometimes a boy does not really know his own father, or the father of one of his companions. The boy looks upon the man as stern and severe and unable to enter into the boy's thoughts. Suddenly something happens which opens the boy's eyes. He finds that the man loves him deeply, and can sympathize truly with him. Ever afterwards they are friends. So with man and God. Man needed to be taught that God has an infinite capacity to understand and to love, and that He actually desires to be a Friend to man. How did God teach this great truth? By issuing more commandments? By sending more messengers? No; He came Himself. Every man and boy has at least one experience in common with other men and boys — and that is, the experience of *living*. Therefore, it was God's plan to reveal Himself in human life, and teach men how noble a life on earth may be. It would not suffice to send a merely human messenger, no matter how good; for it was the desire of God to reveal *Himself* to His children. On the other

hand, the lesson in living could not be taught except by a teacher with a human nature, tempted in all points like as we are. So God revealed Himself in Our Lord Jesus Christ. As we get to know Our Lord well we feel sure that He is Man. As we listen to His teaching and watch His works of mercy and power we recognize that He is God. Thus we see that just as man longed to know God, so God desired to reveal Himself to man. Hence it came about that man's longing and God's desire alike found satisfaction in the God-Man, Jesus Christ.

If God had not revealed Himself in Christ we should never have supposed it possible to be on intimate terms with Him. In the light of the revelation you can see that in Our Lord you have a Friend whose influence will make a man of you if you will but subject yourself to it. He is brave and strong and pure, and He has a boundless power of sympathy. When His bravery was put to the test He was found to be absolutely fearless. He was ready to meet pain and death without flinching. Therefore He is a Friend who can inspire strong men with admiration. When His moral courage was tried, it was found impossible to make Him yield to temptation. Therefore, He can serve as an example well worthy of your imitation. All those who were brought into touch with Him and came to know Him were cleansed and refreshed by contact with a life of

spotless purity, and by the presence of a soul of dazzling whiteness. The qualities and characteristics which He had when visibly present, He has to-day. He is the same yesterday, to-day, and forever. You are not offered friendship with one who is dead, or with some hero of olden time. You are asked to recognize as your Leader, your Guide, and your Friend One who lives to-day with a life that is truer and richer and nobler than yours. Many men have had the capacity to inspire enthusiasm and devotion among their followers. Perhaps the noblest instance of such a leader was the great Southern general, Robert E. Lee. Even men who were bad in other respects have possessed something of this Christ-like power. The Old Guard were eager to die for Napoleon. No leader in history, however, has inspired such love as Christ. He understands you thoroughly. You have no secrets from Him. If you do not want to make a man of yourself, the offer of His Friendship will mean little to you. If, however, you wish to grow up brave and strong and pure and happy, why not give yourself to Him to-day? Alone, upon your knees, speak to Him reverently but familiarly and say: "From this moment, Lord Jesus Christ, Thy Friendship and Thy Leadership shall be the controlling force in my life. From this moment my chief aim shall be to make and keep myself worthy of such a Friend."

II. The Responsibilities of Friendship

If we think about it for a moment, we realize that in offering us Friendship, God is offering to satisfy the chief need of human hearts. Loneliness is the great horror. What everybody craves is companionship; some one for us to love; some one to love us in return. People who have studied many forms of religion tell us that Christianity alone among them all seizes upon this central fact of human nature and makes it the very heart of its religious system. The central idea of Christianity is devotion to Christ. A Christian is one who responds to Christ's call, and accepts Christ as his Friend and Leader. A faithful Christian is one who is loyal to the Friend of his choice. Thus you have a simple principle by which to determine whether a thought or a word or an act is in keeping with our Christian profession. If Christ were to ask, "What are you thinking about?" could you tell Him without shame? If you were to use in His presence the words which you used on a certain occasion yesterday or to-day, would He hear you gladly, and feel content with your friendship? Suppose He were to know of certain things which lately you have been doing or are about to do, would He say, "Well done, good and faithful friend! Enter thou into the joy of closer Friendship with Me"? These are simple tests to apply to our everyday life. When we apply

them, however, we must remember that Christ's insight is such that He knows the very secrets of our hearts. It is not a matter of choice whether we shall confess them. To deserve and to keep His Friendship we must be true to Him, and He knows whether we are true to Him or not.

It then appears that while Friendship with Our Lord is a high privilege, it nevertheless carries with it certain grave responsibilities. Like everything else in the world that is worth having, it can be won and kept only by hard work. These responsibilities of friendship may be summed up in the single word "loyalty." Our loyalty must be shown in two ways: (1) by making and keeping ourselves fit for association with Christ; (2) by fidelity to His plans and purposes for the salvation of our fellow-men.

(1) If friendship is to be real and lasting, the friends must be *congenial*. It is foolish for a man to claim to be a Christian (that is, *a friend of Christ*) if all the while he is offending Our Lord's manliness and purity and sense of honor. Such a claim is mere mockery. To be congenial to Our Lord we must think and speak and act only in such manner as He approves. A simple method of testing our thoughts and words and works was suggested a moment ago. If we want the happiness of true Friendship with Our Lord, we must have the courage to apply these tests and the earnest determi-

nation to satisfy them. We must remember, hard as it is to do this, that we are not left without help in our struggle. We are permitted to talk with God in public and private prayer. Through the Holy Spirit, He has written to us the messages which we call the Scriptures. Better than all, we can, if we choose, actually hold communion with Him in what we call the Sacrament of the Lord's Supper, wherein our nature actually mingles with the Nature of our Great Friend, so that our souls are strengthened and refreshed by the contact. These things we shall consider presently.

(2) The purpose of Our Lord's life on earth was to bring every man into the personal relation of friendship with Himself. He wishes not only for your friendship and mine, but He desires that all men everywhere shall be brought into the circle of His friends. There is nothing surprising in this. Any one who knows of a cure for a disease from which many are suffering is eager to make it known as widely as possible. Suppose that a plague were raging and that you had discovered a certain remedy. Would you keep it exclusively for your own household, or would you proclaim the good news far and wide? Or suppose that an epidemic were under control in the United States, but destroying the Chinese by thousands: would you say, "Their doctors are good enough for them; I will not allow my formula to be used beyond the boundaries of

my own country"? Our Lord has the formula for noble and happy living. He has the remedy for the world-wide disease of sin. He told His secret to a few. Did He direct that the secret be kept by the few from the many? By no means. As all must live and as all are tempted, He gave careful directions that the good news should be proclaimed to all who have life and who feel its burdens. "Go ye," He said, "and preach the Gospel to *every creature*." Again, He said, "Come unto Me *all ye* who are weary and heavy laden, and I will refresh you." Thus, to us who know Him, the command is "Go." To those who know Him not, the invitation is "Come." You may go to your fellow beings in many ways. Little acts of kindness and unselfishness toward those near at hand win their affection and confidence and help them to appreciate the Master in whose service you do these things. Then, too, you will be able to keep other boys straight by the exercise of your influence and example and even by speaking to them frankly about things they do which you know to be wrong. Of course you are not to pose as a prig; but you are called to be a gentleman — and one of the first duties of the gentleman is to rescue people who are in trouble or danger. Besides these things, you must remember that your fellow Christians are carrying on definite and aggressive work, both at home and abroad, in order to bring more souls into the circle of Our Lord's friends. Such work is called

missionary work. While often misunderstood by the ignorant and often misrepresented by the unscrupulous, missionary work is one of the greatest forces in the world. It is discreditable to an educated man to take no interest in missions. It is as if the navigator were to pay no heed to the tides, when all the while they are bearing him along. Splendid mission work for the neglected and unprivileged is being done in many parishes and dioceses at home. Similar work is on foot in the great mission fields of the Church which lie outside of the organized dioceses, both in the United States and in foreign lands. The missionaries of the Church form a noble band, men and women of culture, character, and courage. If you knew about them you would be proud of them, both as an American and as a friend of Our Lord.[1] Abandon once for all the idea that the men who are doing Our Lord's work are people with whom you have nothing in common. Famous college athletes, football players, oarsmen, cricketers, deep students, men who have been leaders among their fellows — these are to be found in plenty in the mission field. Some day perhaps you will be worthy to be counted

[1] "The Spirit of Missions" is one of the most interesting illustrated monthly magazines that is published. If you send your subscription (one dollar a year) to the Church Missions House, 281 Fourth Avenue, New York, you will find that you have gained an agreeable and instructive companion.

among them. At present you must learn about them and their work and help them in every way in your power. In so doing you will merely be discharging one of the ordinary responsibilities of friendship with Our Lord.

III — Communion with God

I. The Nature of Prayer

IT may be said that prayer is the informal method of approach to God, and that the Sacraments are the formal way of drawing near to Him. This does not mean that one is natural and that the others are artificial. Nothing, as we have seen, can be more natural and more satisfying than that which corresponds, though it be on a far higher plane, with a grasp of the hand between friends. Prayer, however, resembles conversation between man and man. It is our means of communication with God, not merely on set occasions or at stated times, but constantly and whenever we have something to say.

We talk of "saying our prayers." The phrase is unfortunate. While we should speak familiarly to God our address should be reverent and earnest. We should *pray* our prayers — not merely *say* them. When we are praying in private, let us first make up our minds for what we are to ask God, and then let us ask for it as if we were in earnest and really meant our petition to be granted. We know well enough how to beg for what we want from a fellow being. The true reason that we

are less earnest when we speak to God is our failure to feel a real need for that which we ask of Him. Before praying for forgiveness we must first feel the guilt of sin. Prayer for strength to resist temptation will be useless if we are not sure that without God's help we shall fall. If we do not want our fellow-man to be saved it is an insult to God to ask for his salvation.

To pray aright, therefore, requires that we should really feel the need which we are asking God to supply. In order that we may feel the need, we must think often of our dependence upon God. In a storm at sea, or during an earthquake shock, it is easy to realize man's helplessness. Man is just as helpless at all times as at these, but he is quick to forget this when the danger is past, and is apt to speak and act as if he were himself in control of the universe. It is God who is Ruler and Law-Giver, and we shall do well to remember it.

If I want relief at the hands of an earthly ruler or judge I must present my petition and pray for the relief that I need. Even if what I ask for is something that is plainly guaranteed to me by the constitution and the law of the land, I cannot secure it without asking for it in the appointed way. It may be that I am not entitled to the precise relief for which I beg. For this reason my attorney will add what is called a prayer for "general relief," *i. e.*, whatever the judge thinks that my case entitles me to receive.

God rules the universe in a systematic way, which we call "natural law." He thinks it for our best good to make us ask for what we need before allowing us to receive it. When we pray, therefore, we are not asking God to change His laws, as some people mistakenly suppose. We are merely complying with a condition which God imposes as part of His system of law. Like an earthly judge, He may grant exactly what we ask, or He may give us relief differing somewhat from that which we specify, or he may think it best to refuse our petition. It is our duty to pray — and to pray always. God will determine what is the best answer to our prayers.

These are thoughts applicable to all kinds of prayer. It remains to consider individual, or private, prayer and common, or public, prayer. We must study the characteristics of each and deduce some practical rules from our study.

II. Private Prayer

We have seen that prayer is communication with God. Each Christian stands in a personal relation to Christ and he naturally desires often to communicate directly and privately with his Friend. Each Christian, however, is also a member of a fellowship: that Society of the Friends of Christ which we call the Church. Often, therefore, he will desire to join with his fellows in speak-

ing to God, and this united communication we call common prayer.

Of course the Lord's Prayer is the basis upon which all our other prayers must rest. Our Lord gave it to us as a model. We must, therefore, make constant use of it. It is necessary, however, that we should supplement it with other prayers, framed in the same spirit and adapted to our special needs. Books of devotion are often a help. Some, unfortunately, lack manliness and the prayers contained in them are such that no true boy can pray them with sincerity. Few things are more harmful to the spiritual life than to read or repeat prayers which do not come from the heart. This book has been written in the hope that a boy or young man will find, notwithstanding its imperfections, that he can use it as a stepping-stone in his approach to God.

We ought to practise making our own prayers. Following the pattern of the Lord's Prayer, our spirit must be that of children dependent upon a father. Moreover, it is to be noted that by using the plural pronoun *our* Father, Christ has reminded us that, as children of one Father, we are all brethren. Sonship to God and brotherhood with man should be the keynotes of our supplications. We should talk to God as we ought to talk to an earthly father, freely, without affectation, earnestly and respectfully.

Brother Lawrence, a lay-brother of the Carmelite order, living in the seventeenth century, devoted himself to what he called "the practice of the Presence of God." He has this to say to us respecting the habit of holding communication with God — words which are worth learning by heart: —

"God requires no great matters of us; a little remembrance of Him from time to time; a little adoration; sometimes to pray for His grace; sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favors He has given you, and still gives you, in the midst of your troubles, and to console yourself with Him the oftenest you can. Lift up your heart to Him, sometimes even at your meals, and when you are in company: the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of. It is not necessary for being with God to be always at Church: we may make an oratory of our heart wherein to retire from time to time to converse with Him in meekness, humility and love. Every one is capable of such familiar conversation with God, some more, some less: He knows what we can do. Let us begin, then. Perhaps He expects but one generous resolution on our part. Have courage. We have but little time to live. Let us live and die with God. Sufferings will be sweet and pleasant to us while we are with Him; and the greatest

pleasures will be, without Him, a cruel punishment to us. May he be blessed for all. Amen.

"Accustom yourself, then, by degrees thus to worship Him, to beg His grace, to offer Him your heart from time to time in the midst of your business, even every moment, if you can. Do not always scrupulously confine yourself to certain rules, or particular forms of devotion, but act with a general confidence in God, with love and humility."

While it is of great importance to be in a prayerful spirit as often as possible, it is absolutely essential to have fixed times for private prayer and to make definite rules on the subject. The following suggestions may be found helpful: —

(1) Pray your morning prayers before you bathe and dress. You are almost certain to slight them if you wait till you are dressed and ready to engage in a wild scramble for breakfast and recitations.

(2) Pray your evening prayers before you undress. In a few minutes you will be too sleepy to pray.

(3) Let nothing hinder you from praying. In a room with other boys, in camp with guides, on a boat during a cruise, — have the courage to kneel down and pray exactly as if you were alone in your own room at home. If you can have privacy, so much the better. The want of it is no excuse for omitting prayer.

(4) Let your morning and evening prayers always

include the Lord's Prayer and a few words of your own, uttered in thanksgiving for past mercies and in request for fresh strength. If you choose, write out such a form of prayer for yourself and learn it by heart. The prayer in this book, for the appropriate day in the week, may be used both morning and evening.

(5) Talk over with God all the things that are on your mind. Tell Him about your happiness and trouble, as well as about your sin. He is a true Friend: share *all* your experiences with Him.

(6) Do not give up trying to pray merely because it is hard to persevere. Like everything else that is worth learning, the habit of prayer is gained only after sustained affort.

III. Common Prayer

We have seen that a man may converse with God when they two are alone. On the other hand, many people may unite in prayer and praise to Him. In many departments of human activity there is found to be an enormous power in co-operation. To obtain this power people associate themselves in business. "Team-play," in some sports, accomplishes what individual effort could never do. Similarly, there is a power in united prayer which need only be experienced to be understood.

In our branch of the Church a great and proper emphasis is laid on united or common prayer. Perhaps the greatest blessing peculiar to our communion is the possession of the Book of Common Prayer. If you and I unite with our fellow Christians in prayer to God, a wonderful spiritual power will be generated. The Prayer Book is a manual which shows us just how such common prayer should be made. In churches all over the land the Prayer Book services are being offered to God day after day. What part in them should you and I take?

We note, in the first place, that to participate in common prayer is a Christian duty, and that this duty rests upon you as much as upon me and upon both of us as much as upon anybody. This duty has a threefold obligation: First, because we dare not neglect so great an opportunity of approaching God; second, because the public meeting of Christians is as necessary to the preservation of the Church as is the meeting of a fraternity or society or the drill or review of an army; and third, because we are expressly warned in Scripture against "the forsaking of the assembling of ourselves together."

The question is not, therefore, whether we want to go to Church. The question is whether we want to approach God as effectually as possible, whether we want to preserve the Christian Fellowship and whether we wish to conform to the settled practice of Christians in

all ages. When a boy says boastingly, "I never go to Church —or only when I am forced to go" — he is sometimes secretly admired by other boys for his independence. In point of fact, such talk is the utterance of an empty-headed youth who deserves pity rather than admiration. A boy who cannot perceive the importance of united effort in prayer and praise is not worthy to be called an American or to repeat the historic maxim, "United we stand, divided we fall."

Note the following points in connection with united prayer:

(1) When the congregation kneel, be sure to kneel with them. Avoid poor imitations of kneeling.

(2) Join heartily in every prayer in which the congregation are intended to join.

(3) Sing every psalm and hymn as if you meant God to hear your voice.

(4) When you say the Creed and the General Confession, speak like a man who is stating what he really believes and is asking forgiveness for sins which he has actually committed.

(5) Whether accustomed to much ritual or little, do nothing mechanically but with a thoughtful remembrance of the meaning of what you do.

(6) Avoid criticism of the clergyman, the service, and the sermon. Think what an exhibition of yourself you would make if you were compelled to take his place.

IV. Holy Communion

One of the wonderful works of God in nature is His provision for nourishing our bodies with food. On the other hand, any one who has held communion with a noble friend knows how one's spiritual nature is similarly refreshed by the contact; just as if the soul itself were receiving food and drink. The nourishing of our souls by such communion is as great a wonder as is the nourishing of our bodies. Without communion the soul would die of starvation and thirst.

You sometimes hear it said of a man "he gives himself to his friends." This means that he sympathizes with their sorrows, rejoices in their joys, shares their thoughts, enters into their lives and makes himself, as it were, one with his friends. They draw spiritual nourishment from him and assimilate it, just as food passes into and becomes part of the body.

As personal devotion to Christ is the essential characteristic of Christianity, so communion with Christ is the necessary condition of keeping our devotion alive. Recognizing this, Our Lord has assured us that our communion with Him must be so perfect and complete that we must become identified with Him by receiving Him into ourselves. It is not enough to hold communion with Him as with even the closest of earthly friends. There must be a closer union: a union so close that we

cannot express it otherwise than by saying that we must spiritually receive His very Body and Blood.

In order that we may have this deepest and highest of all Christian experiences, Our Lord instituted the Sacrament of the Holy Communion, or Eucharist. In this Sacrament, under the forms of Bread and Wine, Our Lord gives Himself to His people. The *fact* of His presence in the Eucharist and of the reality of communion with Him is attested by the experience of millions. *You* may have this experience if you will.

Human explanations of the Divine Fact of Christ's presence in the Sacrament are many and varied. They range, on the one hand, from the theory that the Eucharist is a mere memorial celebration, to the teaching, at the other extreme, that the bread and wine change their physical nature and become the Body and Blood. One extreme is less and the other more than the truth. One is unsatisfying; the other repulsive. The truth lies between the two; but it is the *fact* and not the explanation that is of value to you and me.

IV — Daily Devotions

I. The First Waking Thought

When you first wake say: —

To Thee, Lord Jesus Christ, I consecrate this new day. Help me to use its opportunities aright and to spend each minute in Thy service.

II. The Last Thoughts before Sleep

When you are in bed and about to go to sleep, say: —

Most Merciful Saviour, I commend my soul and body to Thy keeping. Vouchsafe, O Lord, to keep me this night without sin. I will lay me down in peace and take my rest, for it is Thou, Lord, only, that makest me dwell in safety.

III. Mid-day Intercessions

At noon Our Lord offered Himself upon the Cross for the salvation of all souls. We can find no more appropriate time than this at which to offer to God a prayer in behalf of others. The noon hour is usually a busy time. We are seldom alone. We can, however,

readily cultivate the habit of praying silently even when many people are around us. The custom of mid-day prayer for missions has become widespread since it was first proposed by Bishop Hare in 1871. It was independently started at Wuchang, China, in 1880. It was adopted in 1891 at the St. Louis Convention of the Brotherhood of St. Andrew, at the Missionary Council at Chicago in 1893, and at the Church of England Missionary Conference, London, in 1894. At the Church Missions House in New York and at stations at home and abroad, the noonday prayer is said. Wherever missionary work is done by our own Church, and in many a home and shop, books and tools are dropped for a moment for prayer.

(1) *The Mid-day Prayer for Missions*

Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved through Thy mercies and merits Who livest and reignest with the Father and the Holy Ghost ever one God, world without end. *Amen.*

(2) *A General Intercession*

For us men, O Lord Jesus Christ, and for our salvation, Thou didst offer Thyself upon the Cross. I plead the merits of Thy redeeming sacrifice on behalf of ——

———,[1] most humbly beseeching Thee that their souls may be precious in Thy sight; Who livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

IV. Grace before Meals

I thank Thee for this answer to my prayer for daily bread. May the strength which it brings be used in the service of Jesus Christ Our Lord. *Amen.*

V. Prayers for Every Day in the Week

You are reminded again of the suggestions already made in regard to private prayer. One of those suggestions was that your morning and evening prayers should always include the Lord's Prayer and a few words of your own, uttered in thanksgiving for past mercies and in request for fresh strength. It is also suggested that on each day in the week you should take time, either as part of your morning or evening devotions, to think about some one important virtue and make an earnest supplication for it. Below will be found thoughts and prayers for the several days in the week.

[1] Here mention the names of all for whom you desire to pray.

SUNDAY

Cheerfulness

"And God saw everything that He had made and, behold, it was very good." — GEN. i. 31.

Thoughts about Cheerfulness

You are capable of being very happy in this world. The Universe, as God made it, is a glorious creation. If you live without sin, it is good to be alive. To go around with a solemn face, singing hymns about death, is no part of your duty. The Christian who regards life as an evil, and is eager to reach the end of it, is forgetting that life, and the capacity to enjoy it, are themselves the gifts of God. Death is neither to be wished for nor feared. Whenever it comes you must face it manfully. The courage needed to meet it will be given by God in fullest measure. Suffering may have come to you already; if not, it will come to you some time. But whatever comes, it is in your power to be *cheerful.* Go through life with a smile on your face. This is a duty which you owe to others and they to you. If a member of your family or a companion whines and laments about his "hard luck," and is always wishing that things were different, you know that he takes much of the happiness out of your life, and out of his own as well. "If he would only cheer up" you say to yourself,

"how much happier life would be!" If you believe that God is your Friend and that He is seeking your truest good, is it not reasonable to accept with cheerfulness whatever He thinks it best to send? Do not be satisfied with a vague resolution upon the subject of cheerfulness. When Sunday comes look back over the week and think of it as your creation. Can you truthfully say of your work, "Behold, it is very good?" Have you been like so much sunshine in your home? Have you put fresh heart into a discouraged companion? Have you sought to bring cheerfulness into any sick room? Had Our Lord been in your place, what use would He have made of your opportunities?

A Prayer for Cheerfulness

Blessed Lord, Who hast made this fair world for the use of man, grant that the trials of life may not, through my grumbling ingratitude, be turned into occasions of unhappiness and misery. Open mine eyes that I may see in every trial a God-given opportunity to develop a quality of which I stand in need. In small matters, as well as in great, give me strength to accept with a cheerful spirit whatsoever Thou dost send. Teach me, whatever may be my state of life, therewith to be content; through Jesus Christ Our Lord. *Amen.*

MONDAY

Courage

"Watch ye, stand fast in the faith, quit you like men, be strong." — 1 Cor. xvi. 13.

Thoughts about Courage

You admire courage and despise cowardice. What is courage? It consists in caring so much about the end you are striving for that you care comparatively little about the pain suffered in reaching it. The football player is willing to submit to hard knocks and broken bones, because he earnestly desires victory for his team. The soldier does not like bullet-wounds or sabre-cuts; but he thinks little of them in comparison with the safety of his home and country. It hurt St. Paul to be scourged just as much as it would hurt you, but he counted the pain as trifling when compared with the importance of telling his fellow-men about Christ. Our Lord was enabled to bear the agonies of crucifixion by fixing His thoughts upon the joy of doing God's will. To be Christlike is to be courageous. There is no room for cowards in the Christian Fellowship. You must care so much about the things that are worth while that you will think little of their cost. To behave like a Friend of Christ, to pray hard and often, to make your companions understand that you will not listen to foul talk, to tell the truth and to bear yourself

like a gentleman — these are some of the things that are worth while. Only a coward would surrender such things for fear of being laughed at by a fool.

A Prayer for Courage

Almighty God, Whose wisdom is infinite and Whose power is boundless, I beseech Thee impart to me wisdom to discern what things in life are best, and give me power earnestly to desire them. Grant that in order to attain them I may count no sacrifice too great and no effort too severe. From companionship with Thy dear Son help me to gain something of His calmness in the face of danger, and something of His high courage in the presence of temptation. Arm me with Christian manliness. Enable me to fight a good fight against the world, the flesh and the devil, and to continue Christ's faithful soldier and servant unto the end of life; through the same Thy Son, Jesus Christ Our Lord. *Amen.*

TUESDAY

Unselfishness

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself." — Rom. xv. 1–3 (Rev. Ver.).

Thoughts about Unselfishness

If every man on a team plays for himself, nothing but defeat need be expected. If, on the other hand, every player helps every other, team play is possible and united effort will be rewarded. The man or boy who goes through life thinking only of his own good time, and indifferent to the happiness of others, is unfit to be called a Friend of Christ. Suppose that you and every one of your classmates were each to resolve that his first object should be to promote the welfare of those about him, would not the life of each be ennobled? Try to make it easier, *not harder*, for the other fellow to keep up with his work, to make the team, to break a bad habit, to form a good one, to read his Bible and say his prayers — to do, in short, all those things which Christ would help him to do if He were here in bodily presence. Why call yourself a Christian if you are not a friend of Christ? How can you be a friend of Christ unless you are willing to make sacrifices for those who are dear to Him?

A Prayer for Unselfishness

O Merciful God, whose Blessed Son came into the world not to be ministered unto but to minister, grant me such a measure of His spirit that the aim of my life may not be self-gratification but unselfish service. Train me to find in the little events of daily life oppor-

tunities to help my companions and to bring brightness into their lives. Grant that, if need be, I may have courage to die for them and for Him who is the best of friends. Grant that, till death comes, I may have grace to live for them and for Him, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

WEDNESDAY

Gentleness

"The fruit of the Spirit is love, joy, peace, longsuffering, *gentleness*, goodness, faith, meekness, temperance." — GALATIANS, v. 22.

Thoughts about Gentleness

To be gentle a man need not be a milk-sop. Shakespeare showed his appreciation of true manliness when he wrote: —

> "O, it is excellent
> To have a giant's strength; but it is tyrannous
> To use it like a giant." [1]

Gentleness really means conduct becoming a gentleman, and especially that behavior which springs from a fine regard for the feelings of other people. Manners are not worth having if they are not the out-

[1] Measure for Measure, Act II, sc. 2.

ward expression of a gentleman's spirit. If you have real respect and regard for women, you cannot help being polite to them. To appear polite in company, but to be rude to your mother and sisters at home, is to ape the gentleman while remaining a cad. The man who refrains from slugging in football only because he fears the umpire, is not a gentleman; nor is a thief a whit less dishonest because he refrains from stealing as long as the policeman is looking. If you have the gift of physical strength, use it when it is needed but never at the expense of the weak. Do not be a bully. Do not indulge in loud or rude talk to servants or to those who are not in a position to protect themselves. To curse and swear, in order to be emphatic, is a sure sign of weakness. To say that a football captain or a commanding officer must curse his men in order to get good results is to admit that he lacks force of character and is trying to hide it by loud talk. Such a statement is contrary to common sense and untrue to the facts of history. What wins respect and obedience from other men is manliness; and manliness consists in being a man and not in talking like a blackguard. The ideal of true manhood is seen in Our Lord, Who combined in Himself dauntless physical courage and the gentleness which shows itself in unvarying consideration for the wants and feelings of others.

A Prayer for Gentleness

Almighty God, stronger than the strongest, Who art merciful to them that fear Thee even as a father pitieth his own children; give me, I pray Thee, such quiet strength as will enable me to prevail without loud speaking, and such gentleness of spirit as will enable me to use my strength with due regard for the rights of others; through Jesus Christ Our Lord. *Amen.*

THURSDAY

Humility

"For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." — ROMANS xii. 3 (Rev. Ver.).

Thoughts about Humility

There are some faults which a man can have and still be an agreeable companion. If he lacks humility, however, he is not only displeasing to God but distasteful to his fellow-men. You know plenty of men and boys who are always bragging about what they have done, and boasting about what they are going to do. What bores they are! But, and this is far worse, they quickly

begin to believe that they are really as clever or as capable as they claim to be. No matter how ignorant they are in fact, it soon becomes difficult to teach them anything, for they are persuaded that they already know everything. After a while they lose all sense of dependence on God, because they imagine themselves to be equal to all the demands life may make upon them. When they cease to look to God for help, of course they stop praying. Finally, they make gods of themselves, and give to their own little powers the worship which belongs to God alone. If you are tempted to think highly of what you have done, ask yourself these questions: — "Suppose I had never been born; would the world be much the poorer? What have I actually contributed to art, science, or scholarship, or to the growth of civilization, or to the spread of religion? Is it not a fact that my loss to the world would be about as serious as the loss of a grain of sand from the shore?" Having answered these questions, remember that though your loss would mean little to the world, yet your soul is precious in God's sight. If to the world you are unimportant, but if you are dear to Christ, why not stop bragging about your worldly accomplishments and let your only boast be that you are a friend of His? If you will constantly compare yourself with Him the grace of humility will soon blossom and spread in your soul.

A Prayer for Humility

O, Almighty God, help me to see my helplessness as Thou seest it. Help me to remember the good resolutions that I have broken, and the feeble resistance that I have made to temptation. Let me not forget my waste of precious time nor my neglect of golden opportunities. Bring vividly before my mind the unholy thoughts which I have harbored; the unkind, the impure, the untruthful and the ungenerous words that I have spoken, the sinful and ungodly deeds that I have committed. Then, Lord, quicken my understanding that I may realize how far I have fallen below the standard to which a friend of Christ should attain. Help me to humble myself under Thy mighty hand, and to submit myself to the orderings of Thy divine will. Having humbled me, O God, I pray Thee in due time to exalt me, and to bring me to that same place whither Our Saviour Christ is gone before; Who liveth and reigneth with Thee and the Holy Spirit, One God, world without end. *Amen.*

FRIDAY

Purity

"Blessed are the pure in heart: for they shall see God." — St. Matthew v. 8.

Thoughts about Purity

Of all the wonderful creations of God in the physical universe the human body is the most wonderful. No instrument made by man approaches it in perfection. The very fact that it is so perfect a mechanism brands you as a stupid blunderer if you use it otherwise than as it was intended to be used. You do not handle a valuable violin as if is were a baseball bat. You do not try to cut metal with the keen blade of your newest pocket-knife. If you are fit to be trusted with a delicate instrument you will be eager to learn its proper use. Not only is your body a splendid piece of machinery, but it is as much God's gift as your soul is. You must, therefore, find out the proper uses of the body and limit it strictly to them. You probably have a companion who over-eats himself or who absorbs too much alcohol and nicotine into his system. This man is injuring his body and unfitting it for its work. You probably know another who regards the most sacred bodily functions as intended for mere self-gratification or as the subject of unclean jests and stories. Such a being is using his body as a mere toy of his passions. By so doing he loses all reverence for it; and when reverence is gone, he is ready to indulge in vulgar jokes about what is really sacred. When some companion falls into a habit of this sort, imagine what manner of man he will be if he keeps the habit when he is grown up and has sons of

his own. Then imagine him an old man, with white hair, disgracing his old age by the same form of filth. Is not the thought disgusting to you? Remember, too, that if you listen to impure stories and jests, even if you succeed in keeping your body clean, your mind and imagination will be defiled. Everything you see and hear will suggest unclean thoughts. As you grow older you may be eager to forget what has defiled your ears, but to forget it will seem impossible. It has often been remarked that years after a companion is dead, one will remember his evil sayings when everything else has faded from memory. This is one of the tragedies of life. Foul talk pollutes the air about you as if a noxious gas were escaping. In such a murky atmosphere you will lose sight of the Good, the Beautiful, and the True. Not being pure in heart you will not be able to see God. You cannot afford to wait another minute before resolving to keep or seek the virtue of Purity. If you are still unstained, keep yourself pure. If the whiteness of your soul has been spotted, make the mightiest effort of your life to tear yourself away from whatever defiles and to seek pardon for the past at the feet of Christ. Make it your constant habit to say to yourself: "Christ, my dearest Friend, is within hearing; will what I am thinking, or saying, or doing, be pleasing to Him?"

A Prayer for Purity

O, Thou Great Master-Builder, who hast made my soul and body to be a temple for the indwelling of Thy Holy Spirit, visit once again this Thine House which my grievous sins have converted into a den of thieves. My impure thoughts and words and deeds are fast robbing me of the vision of Thee. There will be no room for them, O Lord, if Thy Holy Spirit will but take full possession of my soul. O come to me and drive out these evil spirits, even as with a scourge of cords, and repair this dwelling which is fast becoming desolate and ruinous. And when these spirits are cast out of me, quickly breathe into my soul such an abundance of Thy Holy Spirit that there will be no room left for the entrance of any evil thing. Grant that I may never again defile the place where Thou dost vouchsafe to dwell. Restore to me the fading vision of Thy Face and give me the blessing reserved for the pure in heart. Through Jesus Christ Our Lord. *Amen.*

SATURDAY

Honesty

"Lo, Thou requirest truth in the inward parts." — Ps. li. 6.

Thoughts about Honesty

Boys, as a rule, have a high sense of honor. They will not long tolerate one who cheats them or deceives them. You yourself know how impossible it is to have any satisfactory relations with one upon whose word you cannot rely. It is not enough that your friend should be truthful and honest *sometimes*. It is essential that you should be able to depend upon him absolutely and always. What he should be to you, you must be toward him. When you give an account of something said or done, practise exactness of statement. Avoid the habit of reporting that "So-and-so *practically* said this or that." Either he made the statement in question or he did not. If you quote, quote correctly. Be accurate in small things as well as in great. In playing games be scrupulously careful to decide all doubtful points against yourself. When you are beaten, be honest enough to admit it and to offer no excuses. An examination in school or at college should make upon your honesty a claim at least as strong as the claim made by a sporting event. If you would disdain to put lead in a boxing-glove or to lie about the score in tennis, why smuggle a "crib" into the class-room or hand in as your own a paper which represents the knowledge of some one else? In money matters take infinite pains to keep separate from your own every penny that is intrusted to you. Never under any circumstances use it as your own and

always give a strict account of it. For boys, it is a good rule never to borrow. And as you are honest in dealing with others, so be honest with yourself. When you call yourself a Christian do you honestly mean to claim friendship with Our Lord? Yes or no. If yes, remember that God requires not merely superficial honesty but truth in the inward parts. If no, then your prayers and church-going are a mere sham. To pass yourself off as a Christian without honestly intending to be Christ's faithful friend is to steal a trademark and to play the part of a hypocrite.

A Prayer for Honesty

O All-seeing God, who knowest the secrets of my heart, keep me from the folly and sinfulness of attempting to deceive Thee. In mercy compel me to make to Thee an honest confession of my sins. Direct and purify my intentions so that I may at all times seek to please Thee. Take from me the way of lying and cause Thou me to speak truth from my heart. Set a watch, O Lord, before my mouth, and keep me from all manner of gossip and slander. Make me to be true and just in all my dealings, and straightforward in all my ways. Grant that by Thy grace I may be worthy of the Friendship of Him who scorns deceitfulness and falsehood, Thy Son, Our Saviour, Jesus Christ. *Amen.*

V — Devotions for Holy Communion

I. Preparation for Holy Communion

COMMUNION between friends is necessary to the continuance of friendship. Each earnestly desires the companionship of the other, and this desire must in some way be satisfied or the friends will gradually become estranged. Each wishes to enter more fully into the life of the other, so that the thoughts and plans and joys and sorrows of either may be shared by both. In spirit, perhaps, two good friends are always together; but they are nevertheless eager to meet again and to grasp one another by the hand and converse in a way that is impossible by letter.

If in a few days you are going to meet an older and a wiser friend, for whom you have deep affection and high respect, you find yourself wondering what he will think of you. You fear that you may have changed a little since the last meeting — that you have allowed your interest in his affairs to wane — that you have formed some habit of which he will not approve. Almost unconsciously you use the days that remain as an opportunity to think more about him and his interests and to drive out of your mind and life whatever will

make you uncongenial to him. Perhaps you write to him once or twice — telling him how eager you are to see him, and asking him to bring (it may be) some book of which you and he are fond, or reminding him of an interrupted conversation which you are anxious to resume.

As the days go by you find that the prospect of the meeting grows more and more delightful to you. At last the day of his arrival comes. You are actually in the presence of your friend. You are sure that you will never forget the happiness of the handshake and the joy of the greeting. There is an inspiration in his presence which makes of you a new creature. In later days you will look back to the communion as one of the turning-points in your life.

Of course it is impossible to express in terms of mere human friendship the joy and the blessing that come from Communion with Our Lord. You will understand that this picture of the reunion of two human friends is only an imperfect type of the Holy Eucharist, intended merely to direct your mind toward the meeting with Our Lord in much the same way that a picture in a book on astronomy is designed to lead you to look at the heavens for yourself. Such a suggestion is, however, helpful, because in order to make a proper preparation for Holy Communion, we must strive to form a true conception

of what Holy Communion is. We are going to meet our dearest and best Friend. Our purpose is to get the spiritual strength and refreshment which come from contact with a nature of perfect purity, nobility, and love. That the contact may be close and intimate, our Friend will give Himself to us without reserve: He will invite us to receive the spiritual food of His Body and Blood. To hold such communion with Him we must make our state of mind as much like His as possible. We must try to make ourselves congenial to Him by imitating the purity, nobility, and love which are His characteristics.

In the Church Catechism we find this general statement of what is required of those who come to the Lord's Supper: "To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

In the second of the three Exhortations contained in the Communion Office as set forth in the Prayer Book we find the following more particular statement: "The way and means thereto [*i. e.*, to be received as worthy partakers of that holy Table] is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves

to Almighty God with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation."

We thus perceive that earnest and faithful preparation is insisted upon by the Prayer Book. Nothing can be farther removed from the Prayer Book standard than the thoughtless and hurtful practice of those who suddenly make up their minds to receive after they have reached the Church without previous self-examination and earnest prayer. To treat this solemn meeting with Our Lord in so light and careless a fashion is an insult to Him and a positive and serious injury to our own spiritual natures.

It is a safe and wise rule to make that your preparation shall last throughout the week preceding your Communion. To your regular morning and evening prayers there should be added special supplications for the pardon and the grace without which your Communion will be a hindrance to you and not a help. On Friday make

it your practice to examine yourself carefully and minutely on your life since your last Communion. Note down your sins and keep your list in order that you may determine from time to time what progress you are making. Pray earnestly for God's forgiveness. If you cannot by this means quiet your own conscience, do not hesitate to speak frankly and freely about your sins to your rector, and receive from him his godly counsel and advice.

As to whether you should receive the Holy Communion fasting is a point upon which there is great divergence of opinion among us. All will admit that Fasting Communion is a practice of great antiquity, and that for centuries throughout Christendom it was a matter of obligation to abstain from food till after making one's Communion. That the practice has been observed by many in the Church of England since the Reformation as a reverent and ancient custom cannot be denied. The reasons given nowadays for setting aside the rule of Fasting Communion appear to many Churchmen, and to the writer among them, as wholly insufficient to warrant a departure from a practice which has for so long commended itself to Christians everywhere.

While theologians are discussing the matter on its theoretical side, let us be careful to note this point of great practical importance: that one who makes Fasting Communion his unbroken rule and experiences the

peace and joy of an early tryst with God, is sure to regard it as a priceless spiritual privilege — one which he will make every sacrifice to enjoy. The expression "unbroken" rule is used, because it is a matter of observation and experience that the only way in which to preserve the practice of Fasting Communion is to make it habitual and hold it sacred. And the only way to preserve the practice of making your Communion in the early morning is to adhere to the rule of Fasting Communion. The instant that you allow yourself to make any exceptions — saving such as are necessitated by illness — you will find yourself yielding to the pressure of innumerable reasons based on inconvenience and discomfort. Make definite rules for yourself respecting the frequency with which you will receive the Holy Communion, and make serious resolutions concerning your preparation. Having made these rules and resolutions, adhere to them all your life and never, never, never break them.

II. Preparation during a Week

MONDAY

Determination to seek Our Lord

"I will lift up mine eyes unto the hills from whence cometh my help." — Ps. cxxi. 1.

MORNING

Some thoughts about seeking Our Lord.

I find that the voice of Conscience has lost its ringing note. It does not speak with as much authority as formerly. My will, too, has grown weaker instead of stronger. Breaking a good resolution does not shock me as once it did. I have come to the conclusion that of myself I can do nothing good. I need the help that comes from association with Our Lord. Instead of living in daily dependence upon His influence I have been trying to get along without Him and I perceive that the experiment is a failure. I have been lingering in the river-flats of life where the air is damp and sultry and unhealthy. What I need is the bracing air of the mountains. Strange that I should not have realized this before! The place of refreshment is in plain sight, if only I look steadily in the right direction. The journey thither is not too great for me, if only I can be encouraged by a glimpse of the journey's end. In order to obtain this glimpse, "I will lift up mine eyes unto the hills from whence cometh my help." *From whence cometh my Help!* There is encouragement in the thought that my strong Helper will even *come to meet me*, if I set out with an earnest determination to persevere. This determination I now form. I resolve, God helping me, that I will hold Communion with Our Lord. To-day I begin a nearer approach to Him.

A Traveler's Song

"O send out Thy Light and Thy Truth that they may lead me and bring me unto Thy Holy Hill and to Thy Dwelling." — Ps. xliii. 3.

A Prayer.

Most Merciful God, in the days when men knew Thee not and groped after Thee in the darkness of ignorance, Thou didst make Thyself known to them in the Person of Our Lord Jesus Christ. Through Him Thou hast lightened our darkness and hast given us a sure means of approach to Thee. Notwithstanding this free gift of Thine, many are content to live as if it had never been offered. I realize that I am in danger of being added to their number. Therefore I have resolved to be rid of the spirit of indifference and sloth, and to make my way to Thy Holy Altar, even to the place appointed by Our Lord for the special manifesttion of Himself to His people. I have an earnest desire to give myself to Him that He may give Himself to me. He has chosen me and I desire to answer His call. My unworthiness oppresses me and I am eager to prepare myself as well as may be for this meeting and communion with an all-powerful but loving Friend. In the days of my preparation illumine my darkness with Thy Light. On my journey toward Thy Altar let Thy Truth dispel my ignorance and guide me to Thy Holy

Hill. Despise not my weakness but have pity upon my childishness. Accept me — if not as a son, at least as a servant; for the sake of Our Lord Jesus Christ. *Amen.*

EVENING

O God, whose patience fails not, forgive the sins that have marked the first stage of my journey toward Our Lord. I perceive that to-day I have made little progress in fitting myself for Communion with Him. This morning I resolved to seek Him and I began to prepare myself for the meeting. To-night I realize how many things I have done to-day of which He does not approve; how many words I have spoken which in His ears are like hideous discords; how many thoughts I have harbored which He would repel with loathing. O Thou who dost forgive until seventy times seven, turn not Thy face from me, but give me rather a stronger resolution, a clearer vision, a firmer step. Let my last waking thoughts to-night be thoughts of Thee, and when to-morrow comes grant that I may awake after Thy likeness and go forward in the power of Thy Holy Spirit; through Jesus Christ Our Lord. *Amen.*

TUESDAY

Asking the Way

"Shew me Thy ways, O Lord, and teach me Thy paths." — Ps. xxv. 3.

MORNING

Some thoughts about Direction.

I am beginning to realize more clearly than heretofore, that something is necessary in the spiritual life in addition to mere intention to do right. Of course I must have such an intention. I know that the real trouble with many who call themselves Christians is that they do not so much as *intend* to live a Christlike life. They find all manner of excuses for not seriously trying to conform their lives to His. But while intention is essential, it is not enough. I must have *direction.* The vision of God's Holy Hill may be obscured. There will be times when I shall be like a traveler in the fog. How shall I walk to-day? What shall be the test by which I am to determine what to say and what to leave unsaid? What shall be my state of mind during hours of work and moments of leisure? Whence will come the light to illumine the dark places in my path? God's word gives me an answer almost before I ask the question. *I am to do all things as in the presence of Our Lord.* Am I willing to do this thing before His very eyes? Am I content that He shall hear these words? If my thoughts at this moment are known to Him, have I anything to be ashamed of? Such a test is easy to apply. The real difficulty is to remember to apply it. If, however, I seriously *intend* to seek Christ's presence the test will

be always in my mind. I am convinced that it will prove a lantern to my feet and a light unto my paths.

A Rule to be thought of at Intervals through the Day

"Whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus." Col. iii. 17 (Rev. Ver.).

A Reminder that God's Promises will not Fail

"Thou shalt show me the Path of Life; in Thy Presence is the fulness of joy and at Thy right hand there is pleasure for evermore." — Ps. xvi. 12.

A Prayer.

O God, who hast fashioned my heart and understandest all my works, Thou knowest wherein I most need guidance and at what places in the path I am most likely to go astray. May Thy Voice warn me at the cross-roads, and may the thought of the presence of Thy dear Son restrain me when I am about to sin. Teach me this day to draw nearer to Him. Enkindle in my heart such love for Him as shall expel all that is displeasing to Him. Fit me to receive a Heavenly Guest, for His sake Who has promised to abide with me, Thy Son Our Saviour Jesus Christ. *Amen.*

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help, that in all our works begun, continued, and ended in

Thee, we may glorify Thy Holy Name and finally by Thy mercy obtain everlasting life; through Jesus Christ Our Lord. *Amen.*

EVENING

O Lord Jesus Christ, my Saviour and my Judge, for the way in which Thy saving grace has this day helped me, I give Thee hearty thanks. For all those things which I have done in forgetfulness of Thy presence, I humbly ask Thy pardon. I confess, O Lord, that I am unworthy to claim Thy friendship, but Thou hast freely offered it to me and I long to fit myself for companionship with Thee. I crave Thy direction and guidance. I steadfastly believe that if I can worthily hold Communion with Thee I shall find new strength and fresh inspiration for the journey of life. In these my days of preparation show me, I beseech Thee, the way that leads to Thy Holy Altar. Without Thee I shall surely go astray. Give me Thy guidance and keep me under Thy protection, this night and forever more. *Amen.*

WEDNESDAY

Fellow-Travelers

"Behold, how good and joyful a thing it is, brethren, to dwell together in unity!" — Ps. cxxxiii. 1.

MORNING

Some thoughts about my Fellow-Travelers

The more I think about Our Lord and of my Communion with Him, the clearer the light that is shed upon the path of life. This morning it occurs to me that I am not alone in seeking Our Lord. Hundreds of thousands of others are longing for Communion with Him, or are experiencing the fulness of joy that is found in His presence. Do I not stand in some special relation of fellowship with these people? Those who study together in the same school or college, and especially those who seek the same degree in the same year, are bound together by a strong tie. Surely the blessed company of those who seek Our Lord are not strangers to me: the tie that binds me to them is a veritable hoop of steel. With a greater clearness than ever before I realize what is meant by the beautiful expression that the Church is the Body of Christ. It means that each person who is baptized into friendship with Our Lord sustains so close a relation to Him that the relation may become as intimate as that which, in the human body, unites the hand to the head. Think of the good I am bound to do if I am, as it were, the very hand of Christ! But every other baptized person may occupy a similar relation to Our Lord. Hence, I bear to my fellow Christian the relation that my right hand bears to my

left. How great, then, should be the sympathy and affection which I should feel toward these other members of the Body! I belong, first of all, to Christ; and then, through Him, I am united with His other friends.

An Assurance of my Allegiance to Our Lord

"For none of us liveth to himself and no man dieth to himself. . . . We are the Lord's." — ROMANS xiv. 7.

A Reminder of my Relation to every other Member of the Body

"Whether one member suffereth all the members suffer with it." 1 Cor. xii. 26 (Rev. Ver.).

Prayers

O Lord Jesus Christ, Who hast called me to live in such close intimacy with Thee that I am become, as it were, a member of Thy Body; grant me, I beseech Thee, such an overflowing measure of Thy Life that I, being full of spiritual vigor, may neither wither nor die. Thou camest, O Lord, that we might have life: O give it to me more abundantly. I crave it for Thy mercy's sake. *Amen.*

O Lord Jesus Christ, in Whom all Thy faithful followers are made one, help me to think of every human creature as an object of Thy saving love. Grant that I may strive each day to make it easier and not harder for

my companions to do right. Quench all feelings of prejudice, contempt, and hatred. Teach me to search for what is good in others and train me to lay stress always on the things wherein they and I agree. If we must differ, grant that we may differ in love. Break my pride and make me ready to own myself in the wrong. Pity my ignorance and increase my faith. I ask it for Thy mercy's sake. *Amen.*

EVENING

Almighty God, Our Heavenly Father, kindle in my heart an earnest desire for the salvation of souls. Grant that all Thy children everywhere may be brought to the knowledge of Thy Son and of His redeeming sacrifice. Prosper all mission work done in the name of Our Lord, and give to the missionaries perfect loyalty to Him and the spirit of entire self-sacrifice for the sake of the work to which Thou hast called them. Make me to yearn for a better understanding and more perfect sympathy between all Christian people. Enlighten my mind that I may distinguish between that shallow desire for unity which is choked with prejudice against those who differ, and that sincere longing of the heart that we all may be one even as Thou and Thy Son art One. Before I sleep this night quell in me all angry and uncharitable feelings. Grant that when my eyes

close, I may be at peace with all men and with Thee; through Jesus Christ Our Lord. *Amen.*

THURSDAY

The Prospect

"Thou shalt prepare a table before me against them that trouble me." — Ps. xxiii. 5.

MORNING

Some thoughts about my Meeting with Our Lord

Until to-day I have scarcely realized the meaning of Communion with Our Lord. Perhaps I cannot yet comprehend it, but I am at least beginning to understand. I began with a sense of helplessness and of longing for Our Lord's Presence. Then I found myself in want of direction. Next came the thought of fellowship with other seekers. Now I feel a sense of nearness to Our Lord which seems to make my spiritual perceptions more keen. I have thought of Him as a Friend. To-day I am convinced that human language contains no word that adequately expresses the relation between Our Lord and the individual soul. It is friendship — and something more. Of course I have been taught that the Eucharist is a sacrament: "an outward and visible sign of an inward and spiritual grace given unto us." I have tried to represent the sacrament to myself by recalling the way in which a

handshake between dear friends seems to draw the two souls more closely together and to fuse the two natures into one. To-day, however, I realize that such a picture is only a faint suggestion of the reality. I am indeed to receive bread and wine, as the Lord commanded. But, in taking them, I shall verily and indeed receive the Body and Blood of Our Lord, to the end that my soul may thereby be invigorated and my nature transformed by the touch of the Divine. It is to this union with Our Lord that I am looking forward. It is for such a contact with the Divine that I am striving to prepare myself. I must exert all the powers of my nature to become in some degree worthy of the infinite condescension of Our Lord.

Our Lord's Own Assurance

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." — St. John vi. 54.

A Prayer

O Lord Jesus Christ, my soul hungers and thirsts for Thee in a world which without Thee is barren and desolate. Each day I receive an abundant supply of food for my body. It is as if, through the goodness of God, the very stones are made to yield me bread. But Thou hast taught me that by bread alone man cannot live. I know that my soul will wither and shrivel unless

I be sustained by feeding upon Thee, the Eternal Word, Who dost offer Thyself to me as the very Bread of Life. O grant that I may receive Thee into myself, so that the farthest recesses of my being may be filled with Thy Divinity. It is the Divine Life which I crave; impart it to me, O Lord Most Merciful, that I may verily and indeed be made one with Thee. The crumbs from Thy table, dear Lord, are more than I deserve; the gift of Thyself is not greater than my need. I hunger and thirst after righteousness. I beseech Thee to satisfy my longing by the bestowal of Thyself, O Lord our Righteousness. *Amen.*

EVENING

O Lord Jesus Christ, I pray Thee to refresh my remembrance of Thee. Help me to blot out, in thought, the years that separate this Thursday night from that one in which Thou didst institute the Blessed Sacrament. Enable me to see Thee amid Thy companions and to mark how all save one are hanging on Thine every word and look. Make me to hear again those blessed words of invitation and command and to heed that solemn order, "Do this in remembrance of me." And then, O Lord most merciful, help me to realize that in spite of the lapse of years Thou dost still vouchsafe to us the fulness of Thy Presence. Teach me that in this wonderful Sacrament Thou hast left us not only

a memorial of Thy Passion but a means of access to Thy very Self. In that night there was a traitor in the company of Thy friends. Of the others, one denied Thee and all forsook Thee and fled. Preserve me from the pride of assurance that I should have been more faithful than they; but accept the oath of loyal allegiance which I now make to Thee and reinforce my will that I may keep my resolution to the end, O Thou Captain of my salvation. *Amen.*

FRIDAY

A Retrospect

"Against Thee only have I sinned and done this evil in Thy sight." — Ps. li. 4.

MORNING

A Vision of my Sins

Yesterday my eyes were fixed upon the nearer prospect of my meeting with Our Lord. To-day my ascending path makes a sudden turn and for a while my past life is spread out before me. I have reached, as it were, the foot-hills of the Mount of God and I can look down upon the lowland of life. Ah! now I can see what before I have scarcely realized — how my sins have marred what was once so fair. All would be a perfect harmony of stream and wood and field with verdure clad — had I not been from time to time too lazy to

quench my camp-fire before moving on — or had I not, at other times, deliberately started forest fires just for the fun of starting them. Then I went on my way with scarcely more than a twinge of conscience and soon I had forgotten what had passed. Now I perceive the destruction which I have caused. Prairies burned brown, wooded slopes marked only by the charred stumps of wasted trees, whole sections of the forest consumed — these are the sights which meet my startled gaze. Over all hangs a sullen cloud of smoke which even makes it hard for me to see the sun. Such is the effect of sin upon the soul. The precious time that I have spent in sin is worse than wasted. In committing sin I have broken God's law and I have spoiled the harmony and beauty of His handiwork. Each act of sin that I have done is not only difficult to repair but by it I am made more prone to commit another sin. Finally, my sins have brought about an estrangement between me and my dearest Friend. If I do not confess that I have been in the wrong and ask His forgiveness I shall in the end become a stranger to Him. There is no time to lose. To-day my soul may be required of me. *Now* is the appointed time for sincere repentance and for firm resolutions of amendment.

Suggestions for self-examination will be found on page 72. Fix a definite time for your self-examina-

tion. If you fail to do this, a convenient time will never come. The result will be that you will meet Our Lord without having discovered the full extent of your offending, without having acknowledged your sins and without having sought His pardon. A communion made under such circumstances doth nothing else but increase your guilt. *Let your self-examination be completed on Friday at the latest.*

The Cry of the Sinner

"My wickednesses are gone over my head and are like a sore burden too heavy for me to bear." — Ps. xxxviii. 4.

The Sinner's Resolve

"I will arise and go to my Father and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son." — St. Luke xv. 18, 19.

EVENING

Suggestions for Good Resolutions

As the result of your self-examination you will have learned what sins you must be most careful to guard against and of what virtues you stand most in need. Having thus found out your sins, think carefully of the ways in which temptations usually come to you.

Do they appear to come because you are much with a certain companion?

Do you find that they come most often when you are in a certain state of mind, or at certain places?

Are you inclined to amuse yourself with books or papers or pictures or sights that you could not enjoy if Our Lord were with you?

Is there some situation in which a demand will be made upon your stock of cheerfulness?

Is your courage likely to be tried in the near future?

Ought you not to be more unselfish than you are?

May your manners be improved through the cultivation of gentleness?

What assaults are likely to be made on your purity?

What temptations to dishonesty are likely to beset you?

Let these suggestions, taken in connection with the knowledge of your favorite sins, start trains of thought in your mind. Determine what resolutions you ought to make in order to arm yourself against temptation and to cultivate needed virtues. Write down your resolutions and read them over from time to time. In framing them follow three rules: —

(1) *Be definite.* Do not be satisfied with vague resolves. Pledge yourself to do or not to do this or that specific thing.

(2) *Be generous.* Make resolutions that cost you something. The higher life is worth paying for. It cannot be bought cheap.

(3) *Be prudent.* Use your common sense. Do not make foolish or impossible resolutions but only such as are practical and reasonable.

A Prayer

O Father Most Merciful, Whose ears are ever open to an honest confession of sin, I renew before Thee this night the prayer for pardon with which I began the day. Thy Holy Spirit has taught me that continuance in sin brings the loss of my manhood and that eternal death which consists in final separation from Thee. Grant that I may escape so great a condemnation. Admit me once more to the circle of Thy friends. Receive me back to Thyself. Thou only canst forgive sin; Thou only canst wash away guilt. But, in pity for the faithlessness of Thy children, Thou dost vouchsafe to send us through a human messenger a spoken declaration of forgiveness. Make my repentance so sincere and my purpose to lead a new life so steady that when the words of absolution are pronounced by Thy priest I may find in them a joyful message for me. And yet, while I am rejoicing in this assurance of Thy forgiveness, I pray Thee so to enlighten my understanding that I shall never think of pardon except as coming

from Thee and never seek it except at the price of penitence. To-night I know what is meant by sorrow for sin. To-night I perceive that my life hereafter must be lived upon a different plan. Help me to make definite resolutions of amendment. Teach me, O Lord, the way of Thy statutes and give me strength to walk therein all the days of my life. Through Jesus Christ Our Lord. *Amen.*

SATURDAY

Expectancy

"I look for the Lord: my soul doth wait for Him." — Ps. cxxx. 5.

MORNING

Waiting for the Meeting with Our Lord

I have determined to seek Our Lord and I have asked the way to Him. I have sought to establish brotherly relations with my fellow-travelers. I have really tried to make my peace with God by confessing my sins and asking His forgiveness. I have begged to be taken back into the circle of His friends. And now I am waiting for the moment to arrive when I shall be ushered into the very presence of Our Lord, and when He Himself will come to me. My preparation has been far from perfect. I have hurried over some of my prayers. My

self-examination has not been as thorough as it should have been. For some of my sins I have not grieved as I ought to grieve. But I realize that if I wait until I am good enough to receive Our Lord into myself, I shall never go to His altar. It is only His exceeding great condescension and pity that will, in any event, save my Communion from utter unworthiness. My hope is that I have not presumed upon His loving kindness by doing less than my best. I am cheered by the fact that I look forward to the coming of Our Lord with joy. This shows that my preparation has been of some avail. Were it not so, I should feel only dread. The nearer view of the Mount of the Lord satisfies me that its strength and beauty are greater even than I had supposed. It is indeed the Hill from whence cometh my Help.

A Prayer

O Lord Jesus Christ, Who from the Hills of God bringest help to the pilgrims of the night, behold I wait impatiently for Thine appearing. I pray Thee to arise, O Sun of Righteousness, and cause Thy bright beams to illumine every recess of my darkened soul. Grant that this day I may be more careful than ever before to do only that which is pleasing in Thy sight. Help me constantly to remember my nearness to Thee. I desire, more earnestly than ever, to test each thought and

word and deed by inquiring whether they are such as are becoming to a loyal friend of Thine. Give me perseverance in this desire so that to-day I may do nothing which shall unfit me to receive so noble a Guest. Set a watch, O Lord, before my mouth and keep the door of my lips. Let not my heart be inclined unto any evil thing. It is my earnest wish to give myself to Thee without reserve. I pray Thee to make and keep me wholly Thine; Who art with the Father and the Holy Spirit, ever One God, world without end. *Amen.*

EVENING

O Lord Jesus Christ, to-morrow I go to Thy altar. To-morrow I am to receive Thee into myself. My soul is not swept and garnished as it should be, but I have really tried to fit myself for this great meeting. Except as Thou has helped me with my preparation, it has been a failure. Without Thee my efforts to purify and strengthen my character must always be unavailing. Except the Lord build the house their labor is but lost that build it. Without Thee my attempts to drive out my sins are feeble and foredoomed to failure. Except the Lord keep the city the watchman waketh but in vain. It is my desire to surrender myself to Thee and to commit my way to Thy guidance. I no longer ask to see my path or choose it. Waking or sleeping, I shall hence-

forth be under Thy protection only. Thou alone shalt be my Defence and my Guide. Whether the path that Thou shalt choose for me be difficult or easy, steep or level, grant that it may lead me constantly nearer to Thee; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.*

SUNDAY

On the Mount of God

"My soul fleeth unto the Lord before the morning watch." — Ps. cxxx. 6.

Thoughts about my relation to Our Lord

I have come to the end of my time of preparation. I stand at the very portals of the Lord. It is not hard now for me to realize His greatness and my littleness. It is as if I were standing before some majestic cathedral and, after gazing at its height and expanse, were to measure myself against one of the least of its buttresses. And yet, to keep me from discouragement, there comes into my mind the cheering thought that, in spite of my insignificance, there is a personal relation between Our Lord and me. Perhaps I should not have ventured to choose Him for a friend; but *He has actually chosen me.* He does not think of humanity in a mass. His care is for the individual. He does not deal with the race as a whole. He comes to me, as to the farthest and

the least of His people. "He shall send down from on high to fetch *me*," was the thought that gave comfort to the Psalmist. Far more personal and intimate than the relation between the Psalmist and his God is to be my contact with Our Lord's Divinity in this wonderful Sacrament. When I kneel at the altar rail and reverently receive the bread and wine, I shall verily and indeed be partaking of the Body and Blood of Our Lord; I shall be united to Him as no friends on earth have ever been united. O that my preparation had made me more worthy of such infinite condescension!

A Prayer

O Almighty and Everliving God, give me a realizing sense of Thy presence in the midst of Thy world. As I enter Thy House, make me to feel Thy nearness even more than at other times. When Thy dear Son makes Himself known to me in the breaking of the bread, convince me of the reality of His presence and overpower me with the manifestation of His glory. I am not worthy to stand before Him. Let my sense of unworthiness force me to my knees. I approach Thine altar in the spirit of love; but let it be a love not unmixed with awe. In Thy fear, O God, let me worship toward Thy holy temple. Give me a sense of nearness to the unseen world and grant that in this Holy Sacrament I may unite with saints and angels in their adoration of

Thy Son Our Lord; to Whom, with Thee and the Holy Spirit be honor and glory for ever and ever. *Amen.*

III. Suggestions regarding Self-Examination

One glance over your past life has given you a general view of the results of your sins. You must, however, re-examine yourself about each individual sin. Many people never take time to inquire what their sins are. While to become morbid about faults and to brood over sins is no part of your duty, yet you must be sure to avoid the other extreme. You should examine yourself carefully and at stated intervals, just as from time to time a merchant takes account of his stock of goods. Till you detect your sins you cannot realize their guilt. Until you feel guilty, you cannot really repent. Unless you earnestly repent and are heartily sorry, you cannot obtain forgiveness. Till forgiveness comes, you are estranged from your dearest Friend.

Look into your heart to-day. Take the Ten Commandments as the basis of your self-examination.

Each Commandment is directed at one great sin. You may, however, think of the Commandment as a warning against all lesser sins of the same class. Few people have set out in life with a deliberate purpose to commit great sins and to lose their souls. They have

slipped easily and gradually into little faults. Thus, almost unconsciously, they have formed habits of sin. When a great temptation came they met the fate which has often overtaken gaily-uniformed soldiers who have grown careless about their drill and have failed to post sentinels when camping in the enemy's country.

Question yourself somewhat as follows: —

FIRST COMMANDMENT

The Great Sin at which the Commandment is directed is Treason against God. Treason against the United States is defined in the Constitution to consist "in levying war against them or in adhering to their enemies, giving them aid and comfort." Treason against the Triune God is the denial that He is the Supreme Lord of the Universe. Those who assert that there are "gods many and lords many" and those who say that there is no God, alike break this Commandment.

Have I committed any lesser sins of the same class? Have I formed such a high opinion of myself that I am in danger of thinking myself a king instead of a servant? Have I bragged about myself or my accomplishments? Have I been unwilling to confess myself in the wrong? Or slow to admit that I was fairly beaten? Have I made a god of my amusements? Have I neglected religious duties in order to engage in some pas-

time? When a choice has been given me between pleasing God and pleasing myself, what choice have I made? Have I allowed the ridicule of companions to make me omit my prayers or my church-going? Have I played the part of a toady to rich boys? Have I permitted myself to think of wealth as the object of devotion and service?

I pause to note the sins of which I accuse myself.

SECOND COMMANDMENT

The Great Sin is Idolatry — giving to a thing of man's own creation the worship that belongs only to Him Who created man.

Have I committed any sins of this class? Have I trusted in creatures instead of the Creator? Have I regarded wealth and possessions as if they could of themselves bring happiness? Have I received gifts and forgotten to thank God for His goodness? Have I some God-given talent or capability which I treat as if it were my own creation? Have I allowed myself to suppose that there is some magic in ceremonial acts in church? Have I treated the sign of the Cross or a bowing of the knee as if such things were charms? Have I forgotten to look through these things to God in Whose service they are done?

I will note the sins of which I am guilty.

THIRD COMMANDMENT

The Great Sins are Perjury, Hypocrisy, and Profanity. I may "take God's Name in vain" by solemnly invoking it to make a lie sound true; or by uttering it with an outward show of sincerity, but with inward purpose to make myself appear better than I am; or by using it in such a way as is openly insulting to God.

Of what sins of this class have I been guilty? Have I spoken or acted so as to bring discredit upon the name of Christian? Have I pretended to be more religious than I am? Have I pretended, through fear of ridicule, to be less religious than I really am? Have I been irreverent in church when I thought no one was looking? Have I cursed others in God's Name? Have I used God's Name in an attempt to add emphasis to some statement? Have I fallen into the habit of using idle expressions from which it is easy to step into profanity? Have I spoken disrespectfully of any clergyman or of the President or of any one in authority? Am I losing the spirit of reverence?

I will record the sins which I have committed.

FOURTH COMMANDMENT

The great sin is the refusal to give freely a stated portion of life to Him who is the God of all life. It is

treating time as the miser treats money — by withholding all of it from Him who entrusted it to us.

Of what sins of this sort have I been guilty? Have I realized that, unless a fixed time is set apart for God, no time at all will be given to Him? Have I remembered that Sunday is, by common consent, the time so fixed, and that unless I have given time to God on Sunday there is no reason to expect that I will give Him any time? Have I failed to discharge the common duty of the Christian soldier by absenting myself from Sunday services — the drill and review of the Christian army? Have I neglected opportunities to be present at the Holy Communion? Have I rebelled against going to church? Have I made it hard for others to go? Have I been half-hearted or irreverent during service? Have I spent time on Sunday in a way inconsistent with special devotion to God's interests? Have I done things, innocent in themselves, knowing that they shocked the feelings of earnest people whose views of Sunday observance are more rigid than mine? Have I been satisfied to give God time only on Sunday? Have I neglected the feast-days and fast-days of the Church, and lost opportunities of attending service on those days? Have I neglected private prayer and Bible reading?

I will write down the sins of which conscience accuses me.

FIFTH COMMANDMENT

The great sins are disobedience, insult, and unkindness to parents. Just because the sufferers are those who brought us into the world, these three sins are, respectively, worse than ordinary undutifulness, insolence, and cruelty.

Have I committed sins of this sort? Have I obeyed orders promptly and without murmuring? Have I tried to evade instructions instead of carrying out their fair intent? Have I spoken rudely to either of my parents? Have I spoken disrespectfully of them to others? Have I been inconsiderate of their feelings? Have I been ungrateful for what they have done for me? Have I disregarded their advice or treated it contemptuously? Have I shown disrespect to my elders? To my teachers? To my rector? Have I spoken flippantly about those in authority?

SIXTH COMMANDMENT

The great sin is the deliberate taking of the life of a human being in time of peace. Some day, through the triumph of Our Lord's principles, men will be able to leave out of this definition the words "in time of peace."

Have I been been guilty of lesser sins which, when unchecked, have led many people to murder? Have I failed to keep my temper under control? Have I de-

liberately hurt, or tried to hurt, another player in a game? Have I been cross or irritable? Have I refused to yield my own way? Have I acted in an unloving spirit toward my mother, my father, my sisters, my brothers? Have I forgotten that all men everywhere are objects of Christ's love? Have I allowed myself to have contemptuous feelings toward people of other races? Have I harbored resentment or hatred toward any one? Have I been jealous? Have I given way to prejudice or personal dislike? Have I needlessly risked my own life or health or that of others? Have I entertained the false view that my body is my enemy — forgetting that it is as much God's handiwork as my soul?

SEVENTH COMMANDMENT

The great sin is unfaithfulness to the marriage-vow.

Must I accuse myself of lesser sins of this class which, unchecked, will surely lead to the ruin of soul and body? Have I allowed my eyes or ears to convey to my mind that which starts a train of evil thoughts? Have I gone to places where I should have been ill at ease had Our Lord been with me? Have I forgotten that my body is the temple of the Holy Spirit? Have I dishonored it by actual sin? Have I entertained the false view that my body is to be pampered and indulged — forgetting that it is given me only for use as an instrument in God's

service? Have I failed to practise self-denial in eating? Have I been particular about my food or found fault with what was set before me? Have I slept more than is needful? Have I been late in rising? Am I given to lounging in easy chairs? Do I think much of my own comfort? Do I shrink from hard work? Do I neglect such physical exercise as my health permits? Do I bathe daily and try always to be neat and clean? Do I spend too much time and money on clothes?

EIGHTH COMMANDMENT

The great sin is the deliberate taking of what does not belong to me.

Have I committed this sin or others of its kind? Have I, as treasurer of a club, mingled the money entrusted to me with my own? Have I remembered that to do this, or to use such money even if I repay it, constitutes the crime of embezzlement? Have I been careful to account for money entrusted to me and to return money or articles borrowed? Have I been selfish and mean with my own money? Have I neglected to give at least a tenth of my allowance in charity? Have I been dishonest in the class-room or in examinations? Have I cheated in games? Have I failed to pay my fare because the conductor overlooked me? Have I stolen time which belonged to work and used it for play? Have I be-

grudged a reasonable portion of my time to prayer and Bible reading? Have I stayed away from church and used God's time for myself? Have I tried to get something for nothing by betting on an uncertain event? Have I been so ill-bred as to turn a gentleman's game into trade by playing the game for money?

NINTH COMMANDMENT

Perjury (lying under oath) is, as has been seen, a taking of God's Name in vain. When such false swearing also injures my neighbor, it constitutes the great sin at which the Ninth Commandment is aimed.

Have I committed sins like these? Have I accused another falsely or on insufficient evidence? Have I told stories to the disadvantage of another? Have I spoken unkindly of a friend or companion? Have I rejoiced in hearing ill of others? Have I been inaccurate in repeating what others have said? Have I been a talebearer? Have I been unsportsmanlike in speaking of an adversary? Have I said disparaging things about a rival school or college? Have I attributed bad motives to people? Have I repeated to one what was said of him by another?

TENTH COMMANDMENT

The great sin consists in harboring the desire to gain something at the expense of my neighbor.

What sins of this class have I committed? Have I tried to deprive another fellow of an office or honor otherwise than by fair competition? Have I begrudged another his success or his popularity? Have I allowed myself to be discontented or unhappy because others have what I do not? Have I been sullen or angry because another and not I was elected captain or manager or class president? Have I, when beaten, refused to concede victory to another contestant or another team? Have I sought to deprive the winner of the happiness of victory by charging unfair play or by claiming that I was not in good condition or that I did not do my best? Have I refused to take my licking like a gentleman?

When your list of sins is written down, classify them as sins of thought, of word and of deed, or as neglects of plain duty. Keep your list carefully and compare it with the results of your next self-examination.

IV. Thanksgiving after Communion

SUNDAY

Joy

"Rejoice in the Lord, O ye righteous, for it becometh well the just to be thankful." — Ps. xxxiii. 1.

Some thoughts about Joy

I have often experienced the inward discomfort that comes after doing something wrong. I have felt ashamed of myself and I have been reluctant to be in the presence of those who loved me and respected me. My heart felt heavy. The world looked dreary. Work dragged and play failed to bring happiness. I seemed to be out of harmony with everything in nature. It was as if a loud discord had been struck and as if the horrid noise had kept on reverberating all day. To-night, however, my state of mind is very different. There is gladness in my heart. I am conscious of a capacity to enjoy life. I feel unkindly toward no one. I can look everybody straight in the eye. There is nothing that I am hiding from others and that I am trying to hide from God. It seems as if my soul were like an athlete's body, full of vigor and strength and elasticity. I feel that I have a place in nature and that I am not in collision with any of God's laws. I am experiencing the joy of being alive. It is a higher joy than that which the sunshine brings to the sapling after a refreshing rain. Here am I, in the full enjoyment of the friendship of the Son of God. He has given Himself to me and I am sharing His life. It is this life which He came to impart to me and I rejoice that He has given it so abundantly.

A Prayer of Thanksgiving

I give Thee hearty thanks, Almighty God, for the joy which has come to me from communion with Thy dear Son. He has taken full possession of my soul and has made of it a dwelling place meet for Thy Holy Spirit. At His coming the powers of darkness have taken flight. My true relation to Thee and to Thy world has been restored. I had been shutting off from my soul the light of Thy truth, and I had been intercepting the rays of Thy love. I had been seeking pleasure otherwise than by submitting myself to Thy will. I had been searching for happiness elsewhere than in Thy service. Now all this is changed. Thou hast revealed unto me the secret of true happiness. Thou hast solved for me the mystery of living. Thy love has broken down all barriers between me and Thee. Thy Son has given Himself to me and has started me on my way with the power that comes from the possession of Divine Life. Thou hast showed me the path of life; Thou hast made me to realize that in Thy presence only is the fulness of joy and that at Thy right hand there is pleasure forevermore. For this revelation of love I humbly thank Thee, in the Name of Jesus Christ, Thy Son, Our Lord. *Amen.*

MONDAY

Peace

"He maketh peace in thy borders and filleth thee with the flour of wheat." — Ps. cxlvii. 14.

Thoughts about Peace

Whatever romance and excitement there may be in war between man and man, I am satisfied that there is nothing to be said in favor of fighting against God. My true happiness is found when I am at peace with Him. When war ends and peace begins, it becomes possible for the nation to cultivate the soil and provide itself with bread. In this wonderful Sacrament I have received the Bread of God as a pledge of the peace that is to follow. This sense of being at peace I am now experiencing. It is not the peace that comes when a man has surrendered and is sold into slavery. Death is far better than such a state. This is rather the peace that follows victory. Instead of fighting against God I have made Him my ally. This means that I have resolved to live in accordance with the laws by which He governs the world, instead of trying to defy them. It has not always been clear to me that God's laws respecting the care and development of my soul and my body are just as certain and just as knowable as any of the great laws

of the Universe. Now, however, it all seems entirely plain. I perceive that a man may be either at peace or at war with the law of gravitation. If he prefers war, he may say, "Gravity, I defy thee!" — and then step off the roof to show that he is not afraid. In like manner, I may play with temptation, omit prayer, neglect the Holy Communion, and declare my independence of God. A fall will in each case follow. The fall from the roof will be the more sudden of the two — but the fool may not die. The fall from grace will be slower but just as sure — and, if unbroken, will certainly end in death. How could I ever be blind to so obvious a truth? My hope is that I shall never again disregard it. To-day I know the happiness that comes from being at peace with God and His laws. I shall be entirely without excuse if ever again I array myself against Him.

A Prayer

O God, the God of Peace, who brought again from the dead Our Lord Jesus Christ, I thank Thee for recalling me from the death of sin to the life of righteousness. When there was war in my heart and discord among my members, Thou didst restore happiness and harmony by sending me the Peace of God. Thou hast given me the vision of a world obedient to Thy will and hast made me to understand that sin consists in lawless disregard of Thine ordinances. Thou hast taught me

that the secret of a life attuned to Thy will and in harmony with thy law is to transform my earthliness by receiving into myself the Divine Life that is in Thy Son. With the in-pouring of this life Thou hast blessed me. With the gift of Thy Peace Thou hast enriched me. With the vision of Thy Glory Thou hast exalted me. With the joy of Thy countenance Thou hast made me glad. My heart is full of gratitude. It is out of this overflowing of my heart that I offer Thee my thanks. Accept my sacrifice of grateful love, O Lord, and let the rest of my life be a thank-offering unto Thee: who art God for ever and ever. *Amen.*

EVENING

O Father, forgive me if to-day I have broken the treaty of peace that is between Thee and me. It is my earnest desire to live my life and every part of it in strict conformity with Thy will. Through shortsightedness and ignorance I may miss my way. Through carelessness I may fail to hear the warning note of Thy voice. But grant that I may never deliberately choose to be at enmity with the God of the Universe instead of at peace with my dearest Friend. I feel Thy nearness this night. I am mindful of the stars in their courses and of the sun and the moon that Thou hast ordained. These all continue to this day according to Thine ordinance: for

all things serve Thee. I remember, too, that Thou art mindful of me; that Thou regardest me with tender love; and that even for me Thou hast a purpose in life. Grant that I may live to accomplish this purpose. Make me to find my true happiness in submission to Thy Will. In darkness or in light, in life or in death, renew the gift for which I pour out my hearty thanksgiving, the gift of Thy Peace, which passeth all understanding — the gift which is made for the sake of Him that is given, Thy Son Our Saviour, Jesus Christ. *Amen.*

TUESDAY

Trust

"Thou hast given me the defence of Thy Salvation; Thy right hand also shall hold me up and Thy loving correction shall make me great." — Ps. xviii. 35.

Some thoughts about Trust

I want the happiness of my Communion to be lasting. I realize that it will in fact be short-lived unless I take a sensible view of my relation to life. I must be careful, on the one hand, to avoid the mistake of supposing that I can spend all my time on the mountain-top with God. On the other hand, I must beware lest upon my return to the plain of daily life I forget the secrets that Our Lord has communicated to me and try to take up the daily struggle trusting only in my own strength and

skill. I must earnestly cultivate the spirit of absolute trust in God. The experience through which I have passed must be repeated soon. How soon I must carefully and prayerfully consider. It must be my aim to make my Communions a regular part of my religious life. I must remember that long intervals between the meetings of friends are to be deplored and that frequent Communions with Our Lord, if preparation is careful, are like the pools in a dry valley which enable a man to go from strength to strength. And in the intervals between Communions I must live by the power of the new life that I have received. The Blessed Sacrament must be to me at once a defence, a support and a standard of living. "Thou hast given me the defence of Thy salvation." There is no surer safeguard against temptation than to make a practise of living as in the presence of Our Lord. "Thy right hand shall hold me up." There is no more effective way of conquering the tendency to grow careless than to recall the blessings of the Eucharist that is past and to resolve upon a new and more worthy reception of the Sacred Body and Blood. "Thy loving correction shall make me great." There is no more unerring rule by which to correct my daily faults than to think of them as they will appear to Our Lord when I seek Him at the altar. If I depend upon myself, my life will be a failure. If I put my trust in God failure will have no meaning for me.

A Prayer for Trust

O God, with Whom the strength of men is but weakness, I pray Thee that out of my very weakness I may be made strong. Nourish in me the spirit of trust in Thee, that all Thy strength may become mine. Let Christ dwell in me in all His fulness. Let each day bear fresh witness to the power of my Communion with Him. If my sense of honor is blunted, let His take its place. If courage forsakes me in the presence of temptation or danger, let me draw my courage from Him. If darkness or sorrow or perplexity hides my path, let me place my hand in His and let Him lead me. If the spirit of impurity assails me, let a look from Our Lord put the foul fiend to flight. When I know not where to go, call me to Thy side. When I know not where to turn, teach me to turn to Thee. When I know not whom to trust, make me to put my sure trust in Thee. Leave me not, neither forsake me, O God, my Strength and my Redeemer. *Amen.*

EVENING

Almighty God, who hast so lately given Thy Son Our Lord to be the strength and refreshment of my soul, I pray Thee to grant that from this day forth my life may be a continual manifestation of the power of this great Gift. Help me to be loyal to my Great Friend in thought

and word and deed. Help me to go among my companions with His spirit in my heart. Let me constantly be striving to make it easier and not harder for each of them to do right. When I am doubtful or perplexed about my course teach me to bring my problems to Thee. When Thou hast shown me Thy way increase in me the spirit of trust that I may be willing to walk therein. And, finally, O Lord, vouchsafe to me the spirit of perseverance, that I may continue in the same unto my life's end. Through Jesus Christ, Our Lord. *Amen.*

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy that Thou being our Ruler and Guide we may so pass through things temporal that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, Our Lord. *Amen.*

V. Devotions during the Service

Before the Service begins

O Almighty God, Searcher of Hearts, drive out of me, I beseech Thee, all idle and wicked thoughts, and fence me round about with Thy mighty protection. What in me is dark, illumine. What is base, raise and support. Help me to give my whole heart to Thy dear

Son, Whom with Thee and the Holy Spirit we worship and adore, ever one God, world without end. *Amen.*

I beseech Thee, Almighty God, to hear the prayer that I offer for the priest who is to minister at Thy altar. May he be filled with love for Thee and with an earnest longing for the salvation of our souls. May his service be not the service of the lips but of the heart. Through his spiritual leadership may our natures be attuned to more worthy prayer and praise. Through Jesus Christ Our Lord. *Amen.*

I offer my supplications, O Father Most Merciful, for these my fellow-travelers who have come with me to meet Our Lord. May we all be moved by the same spirit of devotion to Him. May we all experience the same longing to receive Him into ourselves. Grant that we all may be devout and reverent during the service, and that we may with one mind and one mouth glorify Thee and Thy Son Our Saviour Jesus Christ, Our Lord. *Amen.*

It is a good custom to remain kneeling from the time that you enter your pew till the service has begun. Such an opportunity for prayer ought not to be lost. You will doubtless have some special requests to make of God. Make them at this time.

When the service begins, follow every word as it is uttered by the priest. Use your intelligence. Do not

imitate those who think that when the priest is praying they can safely let their minds wander away. You must pray as much as he. The Lord's Prayer at the beginning of the service is said by the priest alone. To every other prayer say "Amen" audibly and heartily. Make the responses to the commandments like one who knows by self-examination how disinclined his heart has been to keep God's laws. In those parts of the service in which the people take audible part, let your voice be heard as if you were a "gentleman unafraid." Such parts are the Creed, the Confession, the Sanctus, the Lord's Prayer after the Communion and the Gloria in Excelsis. The principal parts of the Communion Service are reprinted here in order that you may the more conveniently take part in it. You must remember, however, that neither this nor any other book of devotions should take the place of the Prayer Book. You ought to become absolutely familiar with every word of the Communion Service as printed in full in the Prayer Book, including the rubrics or directions for the guidance of priest and people. Most of these are omitted here.

There is nothing for which churchmen have more reason to be thankful than for the power and beauty of our Communion Service. Nothing but the greatest reverence and the utmost devotion is in keeping with it. In many of our parish churches an effort is made to give

expression to this reverence and devotion by a ceremonial that is full of significance and beauty. In others the words of the service are left to exert their power with little help from ceremonial observance. If you attend a service of the former kind, be sure that your inward state of mind is in harmony with your outward acts. Ceremonial without spirit is idolatry. If you attend a service of the latter kind, beware lest you lapse into carelessness and irreverence through the absence of outward aids to devotion.

Think and speak of those whose practice is different from yours in a spirit of loving large-heartedness. There are diversities of observance; but it is the same Lord.

THE LORD'S PRAYER

Our Father, Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

THE COLLECT

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of

Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. *Amen.*

THE TEN COMMANDMENTS
THE SUMMARY OF THE LAW

¶ *Here, if the Decalogue hath been omitted, shall be said:*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister may say,*

Let us pray.

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

THE COLLECT
THE EPISTLE
THE GOSPEL

It is an ancient custom, at early celebrations of the Holy Communion, for the congregation to kneel during

the reading of the Epistle. The Prayer Book directs that all shall stand to hear the reading of the Gospel.

¶ *After the Gospel shall be said or sung:*

Glory be to Thee, O Lord.

THE CREED

In accordance with an ancient custom, the priest and the congregation in many parishes kneel for a moment during the recitation of the words in the Nicene Creed, "And was incarnate by the Holy Ghost of the Virgin Mary and was made man." Some erroneously suppose that this amounts to worship of the Mother of Our Lord. Its real significance is as an act of reverence for the central truth of Christianity — the Incarnation of the Son of God. Like other ceremonial acts it should be performed with the utmost reverence and reality. In parishes where the practise does not prevail, an individual who performs the act of reverence is in danger of attracting undue attention. This is a sufficient reason for conforming to the custom of the parish in this particular.

THE OFFERTORY

While the alms are being gathered there is an opportunity to kneel and pray.

Some thoughts about Giving

There are two views about the use of money. One is that it should be spent solely for the gratification of the spender. The other is that each person should dispose of his money unselfishly and systematically. The latter view is the Christian view. How am I determining what to give this morning? Am I merely giving what I can spare? Or a coin selected hastily from what I happen to have in my pocket? And why am I giving at all? Is it merely because I should be mortified if people were to think me mean? I am resolved to divide my allowance or spending money more carefully in future. I will set apart not less than a tenth for God and I will apportion God's share (no matter how small the sum may be) among the various charitable and missionary objects for which offertories are taken during the year. And this I will do, not reluctantly or to be seen of men, but joyfully and with no other desire than to serve the Father who seeth in secret and rewardeth openly.

A Prayer at the time of Almsgiving

I thank Thee, my Father, for entrusting to me a portion of Thy goods. Grant that I may so use what Thou dost put into my care that hereafter I may be able

to give a good account of my stewardship. Through Jesus Christ Our Lord. *Amen.*

THE PRAYER FOR CHRIST'S CHURCH MILITANT

Almighty and Everliving God, who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech Thee most mercifully [[1] *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love. We beseech Thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that,

[1] If there be no alms or oblations, then shall the words [*to accept our alms and oblations, and*] be left unsaid.

with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE SHORTER EXHORTATION

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

As the result of your self-examination you should be able to call instantly before your mind the sins of which you stand convicted. Feeling that their burden is really unbearable, you should join with earnestness and sincerity in

THE GENERAL CONFESSION

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy Name; Through Jesus Christ our Lord. *Amen.*

THE ABSOLUTION

Almighty God, our heavenly Father, Who of His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

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THE COMFORTABLE WORDS

If your repentance has been genuine and your sorrow real, the relief which comes with the assurance of forgiveness will be correspondingly great. You will be eager to hear words of good cheer from the lips of Our Lord and from two of His faithful friends: —

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

"Come unto Me, all ye that travail and are heavy laden, and I will refresh you." — St. Matt. xi. 28.

"So God loved the world, that he gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." — St. John, iii. 16.

Hear also what St. Paul saith.

"This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners." — 1 Tim. i. 15.

Hear also what St. John saith.

"If any man sin, we have an Advocate with the

Father, Jesus Christ the righteous; and he is the Propitiation for our sins." — 1 St. John, ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord [[1] Holy Father], Almighty, Everlasting God.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest.*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying,

THE SANCTUS

Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. *Amen.*

[1] These words [*Holy Father*] must be omitted on Trinity Sunday.

In some liturgies the Sanctus, ending with the ringing words "Glory be to Thee, O Lord Most High," is immediately followed by the prayer of Consecration beginning, "All glory be to Thee, Almighty God, Our Heavenly Father." With us, however, there is interposed a reminder that although we have joined in the Song of the Angels we are yet unworthy to hold Communion with Our Lord. Unite silently with the priest in saying

THE PRAYER OF HUMBLE ACCESS

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. *Amen.*

In the brief silence which follows address yourself thus to God: —

In loving pity, O Father, accept the unworthy offering of a contrite heart as Thou dost surely accept the redeeming sacrifice of Thy dear Son. Send down Thy

Holy Spirit upon Thy Priest and upon the gifts now lying before Thee and upon us who crave the abiding Presence of Our Saviour Jesus Christ. *Amen.*

THE PRAYER OF CONSECRATION

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:*

All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, He took Bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood

of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of Me.

The Oblation

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation

And we most humbly beseech Thee, O merciful Father, to hear us; and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

And we earnestly desire Thy fatherly goodness, mer-

cifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto Thee, O Father Almighty, world without end. *Amen.*

¶ *Here may be sung a Hymn.*

Immediately after the Prayer of Consecration repeat Bright's beautiful hymn as follows, striving with all your might to enter into the meaning of every word in it:

And now, O Father, mindful of the love
That bought us, once for all, on Calvary's Tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only Offering perfect in Thine eyes,
The one true, pure, immortal Sacrifice.

Look, Father, look on His anointed Face,
And only look on us as found in Him;
Look not on our misusings of Thy grace,
Our prayer so languid, and our faith so dim:
For lo! between our sins and their reward
We set the Passion of Thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing Presence we appeal;
O fold them closer to Thy mercy's breast,
O do Thine utmost for their souls' true weal;
From tainting mischief keep them white and clear,
And crown Thy gifts with strength to persevere.

And so we come; O draw us to Thy Feet,
Most patient Saviour, Who canst love us still;
And by this Food, so awful and so sweet,
Deliver us from every touch of ill:
In Thine own service make us glad and free,
And grant us never more to part with Thee.
AMEN.

Then call before your mind, in quick succession, the several stages of your preparation; your determination to seek Our Lord, your prayer for guidance, your association with your fellow-travelers, the happy prospect of a meeting with Our Lord, the sad retrospect of un-

repented sin, your confession of guilt and prayer for pardon, the sense of peace that followed forgiveness and the breathless anticipation of the coming of your dearest Friend. Then say,

O Lord Jesus Christ, I come to Thee confessing my own unworthiness and trusting in nothing save in Thine abundant compassion. O Thou who didst vouchsafe to receive sinners and to eat with them, repel me not from this Thy Holy Table. It is not enough that I should draw near to Thee: I must receive Thee into myself. My humanity must be transformed by the touch of Thy Divinity. Give Thyself to me without reserve even as I at this moment give myself to Thee. My mind shall be Thine: for my thoughts shall be of Thee. My body shall be Thine: for I will use it only as an instrument in Thy service. My soul shall be Thine: for it will be nourished by Thy Body and Blood. I come, Lord Jesus. Accept me as I am.

As you approach the altar, it may be necessary for you to take your place in a line of communicants. If possible, kneel while awaiting your turn to go to the altar-rail. No outward expression of reverence is out of place at such a time, provided only that it is sincere.

As you kneel at the rail say:

Just as I am — without one plea
But that Thy blood was shed for me —
And that Thou bidd'st me come to Thee —
O Lamb of God, I come!

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivereth the Cup shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

When you receive the Consecrated Bread, say,

I take and eat this, Lord Jesus, remembering that Thou didst die for me; and I pray that this Gift of Thyself may preserve my body and soul unto everlasting life.

When you receive the Consecrated Wine, say,

I drink this, Lord Jesus, remembering that Thy Blood was shed for me; and I pray that this Gift of Thyself may strengthen and refresh my body and soul for more loyal service to Thee.

As you return to your pew say,

Though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me.

Before the service proceeds, say one or more of the following prayers. If there is not enough time to do this, they may be used after the service.

Father, I thank Thee that Thou hast revealed to me this mystery of Thy love. Now I know of a surety that the Lord God dwells with men. Now I perceive that Thy dear Son doth verily and indeed give Himself to His friends and take full possession of their hearts. Grant, O Father, that from this time forth, I may know no leadership but His, and that my devotion to Him may

be the ruling passion of my life. Through the same Thy Son, Jesus Christ, Our Lord. *Amen.*

O Lord Jesus Christ, take me and make of me what Thou willest. I surrender myself to Thee. From this day forward it is under Thy banner only that I fight. Hereafter my marching orders come from Thee alone. Henceforth, I have no foes but the powers of evil that are foes of Thine. Wherever I go, go Thou with me. Be Thou about my path and about my bed. Thou camest to do the will of the Father who sent Thee. May this be the end and aim of my life also. Into Thy hands I commend my spirit for Thou hast redeemed me, O Lord Thou God of Truth. *Amen.*

At this sacred time, O Lord, I do not wish to forget my friends and fellow-travelers. Give us that sense of union which all should have who are made one in Thee. From this day forth let the spirit of loving friendship inspire me whenever I think or speak of those who have this day united with me in receiving Thee. Help me to feel that I and these are indeed members one of another. Grant that I may be ready to join with them in all good works, whether in the parish, in the diocese, or in the Church at large, that are done for Thy greater glory; Who livest and reignest with the Father and the Holy Spirit, One God now and forever. *Amen.*

Then join heartily with priest and people in saying the Lord's Prayer:

Our Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE THANKSGIVING

¶ *After shall be said as followeth :*

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favor and goodness towards us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy

fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

THE GLORIA IN EXCELSIS

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

THE PEACE AND BLESSING

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord. And

the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Before leaving your pew, give thanks to God for the mercy vouchsafed to you.

My heart is full of thankfulness, O Lord, because Thou hast this day given to me a proof that I am verily and indeed a son of Thine. Through Thy boundless compassion my sins have been forgiven. I have received Thy Son into my inmost self, after an heavenly and spiritual manner, even as my body has assimilated the bread and wine. Grant, O Father Almighty, that my whole nature may be changed by this in-pouring of Thy divinity. Let my thankfulness show itself in a life consecrated to Thy service. Let all men take knowledge of me that this day I have been with Our Lord Jesus Christ. May my mind think the thoughts of Christ. May my tongue speak words acceptable to Him. May my hands do His work and may my feet carry me upon errands of mercy. May my heart be full of good will toward all men and may I recognize each person that I meet as an object of His saving love. So shall my thanksgiving be acceptable to Thee. So only shall I be fitted for uninterrupted communion in Heaven with Father, Son and Holy Spirit, Whom now I worship and adore, One God, world without end. *Amen.*

VI — Devotions for Confirmation

I. Preparation for Confirmation

EVERY boy who is really in earnest will desire to be confirmed as soon as his parents and his rector approve the step. One who has been baptized has indeed thereby been admitted into Christ's holy Church. He is subject to solemn obligations and responsibilities, just as he has become heir to glorious privileges. But his status is that of a child; he has not asserted his manhood by formally taking upon himself the vows made on his behalf by his sponsors. Moreover, confirmation is the appointed avenue of approach to Holy Communion. Every Christian traveler who wishes to make progress in the way of holiness will realize his dependence upon that Heavenly Food by which God strengthens and refreshes weak and hungry souls. The day of decision in this important matter ought not to be postponed. A boy's path is beset by grave temptations. He needs all the means of grace that are within his reach. The question for him is not whether he had better assume a new responsibility but whether or not he shall seek sufficient strength to meet the responsibilities that already confront him.

Face this question like a man. Speak promptly about the matter to your parents and your rector. Put yourself under your rector's instruction. Attend his confirmation classes and use them as an excellent opportunity to acquire a knowledge of the many things that a Christian ought to know and believe to his soul's health.

II. Prayers

O Father, Who in baptism didst make me Thy child, I long to grow to man's estate and to attain to the fulness of my spiritual stature. To this end, O Father, I crave such an abundance of Thy blessing as will make me wise and strong unto salvation. Pour Thy Spirit upon me that I may see the vision of a life lived in the service of Our Lord. Grant me grace to make the fulfilment of this vision the end and aim of my existence. Turn away mine eyes from all that may distract. Make me strong in Thy strength and wise with Thy wisdom. Grant that I may be loyal to Our Lord in time of trial and that I may not turn my back in the day of battle. Let me be with Thee in life and be Thou with me in death; for the sake of Thy Son, Our Saviour Jesus Christ. *Amen.*

VENI CREATOR

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart:
The blessed Unction from above,
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiléd face
With the abundance of Thy grace:
Keep far our foes, give peace at home;
Where Thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That, through the ages all along,
This may be our endless song;
Praise to Thy eternal merit,
Father, Son and Holy Spirit.
Amen.

VII — The Choice of a Life-Work

I. A Summons to Service

A BOY ought to give serious thought to the selection of his life-work. A minor reason for this statement is that the nature of his occupation will to some extent influence his choice of studies in school and college. The important point, however, is that careful and intelligent thinking about his career is itself an educative force. It helps to make a man out of the boy.

Do not begin by asking yourself, "Shall I be this?" "Shall I be that?" A selection thus made savors of caprice. Reduce the problem to a question of principle. Ask yourself first, "Should the life of a friend of Christ be a life of *getting* or a life of *giving?*" You will quickly decide that your ambition must be to give to the world in Christ's service the very best that is in you, instead of merely striving to extract from the world as many dollars as possible for yourself.

In making this decision you will be acting wisely. Our Lord said, "It is more blessed to give than to receive." The truth of this statement is attested by thousands of people who, for an insignificant return in money, are finding happiness in spending themselves for their

fellows, whether in art, in science, in literature, or in devoted service. Its truth is attested also by many rich men, with fortunes earned or inherited, whose true happiness is found in using their wealth to promote the welfare of their fellow-creatures.

Of course the ideal of many American lads is different from this. To be the object of a valet's care, to have an automobile subject to instant call, to have the freedom of a club and of a theatre, to be addressed obsequiously by the head-waiter at the largest and most showy hotel in town — these delights fill the imagination of many a boy, and unfit him for a serious consideration of the great problems of life. Other boys, more noble than these, are injured by parents whose ambitions for themselves and their children are chiefly social. When a school or college is to be selected for the boy, it must be one in which he is likely to make friends who are socially "desirable." Whether or not the atmosphere of the place is a man-making atmosphere, is regarded as relatively unimportant. Whether a spirit of service is awakened in the students is not considered. Everything is lost sight of except insistence upon the presence of the sons of parents of wealth and social distinction. It is scarcely to be expected that a boy reared under such influences will make a wise choice of a life-work. If to him the question ever presents itself, "Shall it be giving or getting?" his answer will be prompt and de-

cided: "For me it must be a life of getting." This decision, once made, is apt to be irrevocable. From the point of view of service to Our Lord, the boy's life is likely to be a wasted life.

When your decision has been made in favor of a life of giving, there is, of course, a wide field for your choice. A physician can lead a life of service if he remains true to the Master and remembers that every patient has a soul to be saved as well as a body to be ministered unto. A lawyer may lead a Christlike life if he performs every professional duty in the spirit of the peacemaker and with a determination to serve his client only as far as is consistent with loyalty to Our Lord. A business man can consecrate his life to Christ if he is willing to treat every employee and every competitor as a fellow-servant of Our Lord and if he is content to regard his gains as entrusted to him only for the highest uses. So also of those who choose careers in science, literature, and art. In all these departments of activity and in others too numerous to mention, there is room for faithful service. But in no field of work is the opportunity for usefulness so ample and the need of consecrated lives so great as in the ministry of the Church. Some occupations satisfy only the intellect. Some give scope for nothing but the administrative faculty. Some give an opportunity for the exercise of personal influence and powers of leadership. Others offer a field for gifts

of persuasive speech. Others again are tempting chiefly to a man of literary ability. But the Christian Priesthood gives scope for the exercise of all these powers and for every other good and useful gift with which a man can be endowed.

No good gift that a man can possess is wasted in a priest. And the reason is that he is called to place himself without reserve at the service of the Master. The call is not merely for his powers but for himself. In that service demand is made upon him for every talent which has been entrusted to him. The practise of the law does not satisfy: your spirit will shrivel and die if you do not seek satisfaction by service beyond the limits of the profession. The physician who lives only for his science usually loses his belief in God and becomes a mere materialist. The business man who thinks only of business quickly adopts as his own that most unsound and unsatisfying of all philosophies — the theory that social life is a struggle for existence in which the law of development is acquisition through selfishness and hatred, instead of a glorious progress through self-sacrifice and love.

Having determined to lead a life of service, think seriously and prayerfully of the opportunities which the ministry offers. Do not imagine that if you choose it you will be cutting yourself off from men. You will be able to keep in touch with them at every point. Do

not suppose that you will thereby be sacrificing your manhood. No profession lays such emphasis on true manliness. In no way can you better serve your country at the present time than by giving yourself to the service of the Church. Without Christianity our civilization cannot long endure. Without the Church, Christianity will cease to be a force and become a mere theory. Without faithful and devoted clergy the Church cannot fulfil her mission.

Sometimes a boy thinks of the ministry only as typified by some clergyman whom he does not admire. He says to himself, "I do not want to be like that man," and hastily concludes that all clergymen are alike. This, of course, is a grave mistake. There are unworthy clergymen — just as there are unworthy doctors, lawyers, and business men. Your eyes should be directed toward Our Lord. You should meditate upon the work which He did for the world. You should consider what you could do for Him and your fellowmen if you were to give yourself up wholly to His service and to the extension of His kingdom. It is not profitable to study the failures in any department of life, except, indeed, to learn what to avoid. Look from the unworthy servant to the great master. Think of the worldly or lazy or insincere clergyman as an object of Our Lord's sternest rebuke. Disassociate him with the ministry which he disgraces. Resolve that you will

place your life at Our Lord's disposal — that you will work for Him with no thought of worldly gain, with an energy that shall know no weariness and with a heart that shall beat true to Him. The whole world lies before the man who thus consecrates his life to Our Lord. Everywhere the opportunities for service are within reach. You will not be looking upon the kingdoms of the world because of the glory of them. You will gaze at them with the determination that they shall become the kingdoms of the Lord and of His Christ. Perhaps some thoughtless friend, or even a parent or guardian, may try to dissuade you from giving your life to Our Lord. Carry the matter to God in prayer. Lay the question before Him. Ask His guidance. Soon all will become clear. His voice will speak to you and whatever He bids you do, do it. "There is no man that hath forsaken father or mother or wife or sister or lands for the Kingdom of Heaven's and My sake but shall receive an hundred fold in this life and in the world to come life everlasting."

II. A Prayer for Guidance

Almighty God, who callest men to divers forms of service in the world, reveal to me the path which Thou dost will me to walk in. I place my life and all that I am in Thy great hand. Dispose of me and of all that

belongs to me as seems best to Thee. If I can be of use to Thee in the sacred ministry of Thy Church, call me and bid me forsake all for Thee. Attune my ear to Thy Voice that I may hear the call. Strengthen my will that, hearing the call, I may forthwith obey it. Let me live my life in the power of Thy Holy Spirit. Let me know no service but the service of Thy dear Son. I do not seek to choose my path: I leave the choice to Thee; but I pray that it may be such as will lead me at last to Thine Everlasting Kingdom; through Jesus Christ Our Lord. *Amen.*

VIII — Occasional Prayers

I. Before Divine Service

IN the Name of the Father and of the Son and of the Holy Ghost, *Amen.*

Fill me, O God, with the spirit of prayer and praise and help me to behave myself as in Thy presence. Inspire Thy priest that he may lift our thoughts to Thee. Unite with the bond of brotherly love all who are here gathered together in Thy Name. Through Jesus Christ Our Lord. *Amen.*

II. In Sickness

Almighty God, the Giver of health, restore to me, I beseech Thee, such a measure of bodily strength as will enable me to lead a useful life. If it be Thy will to send me suffering, grant that I may bear it patiently. If it be Thy will to take back the life with which Thou hast blessed me, give me courage to meet death like a soldier. Shouldest Thou be pleased to entrust to me once again the health and vigor of former days, give me the wisdom and the will to use both in doing Thee loyal service. Through Jesus Christ Our Lord. *Amen.*

III. In Sorrow

O God, my heart is heavy and my world is full of gloom. Sorrow has taken hold upon me and I feel my self alone. Draw near to me, Thou God of Comfort, and make me to realize Thy presence. My life is in Thy hand: the world is ordered by Thee. I cannot see Thy plan: I cannot understand Thy way. Yet my sure trust is in Thee, O Lord, and I know that underneath are the Everlasting Arms. Hold Thou me up and I shall be safe. Turn Thy face to me and make my darkness to be light. There is a lesson for me in this sorrow: help me to learn it. It is good for me that I have been in trouble that I may learn Thy statutes. Lead me through the valley of the shadow and bring me into the sunshine of Thy presence. I ask it in the name of Him who was Himself a Man of Sorrows, Thy Son, Our Saviour, Jesus Christ. *Amen.*

IV. In Temptation

Arm me with Thy strength, O Lord. Make me to feel Thy nearness. I have resolved not to commit this great sin: give me grace to keep my resolve and to remain loyal to Thee. The temptation grows stronger. I cannot pray: help me to fight. O God, hear my cry!

V. Thanksgivings

For Recovery from Sickness

O God, Thou hast been pleased to trust me once more with the possession of health and strength. Help me to be faithful to this trust and ever to use these good gifts to Thy greater glory and in the service of my fellow-men. Let not my gratitude end with the saying of this prayer, but let it prove itself a force strong enough to influence my whole life. Thy hands have made me and fashioned me: O give me understanding that I may learn the uses to which Thou hast destined me. Through Jesus Christ Our Lord. *Amen.*

For the Recovery of Another

Almighty and Everliving God, I most heartily thank Thee for that Thou hast been pleased to conduct in safety my dear ——— through the valley of the shadow of death. Great is Thy mercy, O Lord, and full of loving kindness are Thy ways. May our hearts be filled with an abiding gratitude and may the rest of our lives be spent in loyal service. Through Jesus Christ Our Lord. *Amen.*

For a Much-Desired Blessing [1]

Most Gracious God, I am not worthy of the blessing which has brought new joy into my life. Thou hast granted me my heart's desire and hast not denied me the request of my lips. Add, I pray Thee, this further blessing to the other — the gift of a heart so deeply sensible of Thy loving kindness that my life may bear witness to the reality of my gratitude. I ask it for the sake of Thy Son, Our Saviour Jesus Christ. *Amen.*

[1] As, for example, an election to the captaincy of a team, or to some other office; or success in some school or college competition.

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